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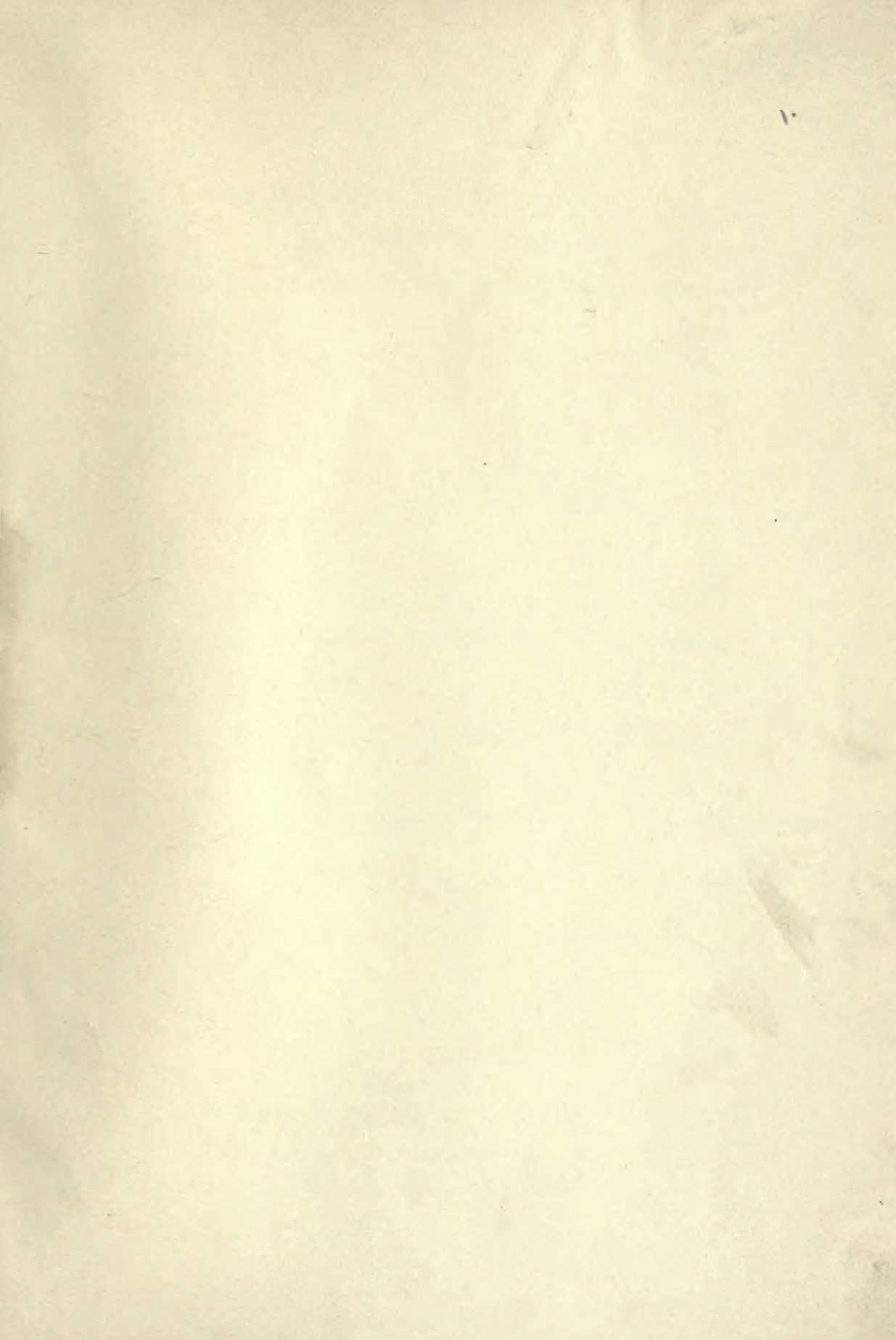


















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UNIVERSITY OF PENNSYLVANIA  
THE UNIVERSITY MUSEUM  
PUBLICATIONS OF THE BABYLONIAN SECTION

Vol. XI

No. 1

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LISTS OF PERSONAL NAMES FROM  
THE TEMPLE SCHOOL OF NIPPUR

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A SYLLABARY OF PERSONAL NAMES

BY

EDWARD CHIERA

185944.

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## BIBLIOGRAPHY AND ABBREVIATIONS

- AJSL *American Journal of Semitic Languages and Literatures.*  
 ADD C. H. W. Johns: *Assyrian Deeds and Documents* (3 vols.).  
 BA *Beiträge zur Assyriologie.*  
 BAD G. A. Barton: *Sumerian Business and Administrative Documents from the Earliest Times to the Dynasty of Agade* (UMBS, Vol. IX, No. 1), Philadelphia, 1915.  
 BB A. Ungnad: *Babylonische Briefe aus der Zeit der Hammurapi-Dynastie* (Vorderasiatische Bibliothek), Leipzig, 1914.  
 BC C. Bezold: *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection in the British Museum* (5 vols.).  
 BE *Babylonian Expedition of the University of Pennsylvania, Series A.*  
 BL A. Ungnad: *Babylonian Letters of the Hammurapi Period* (UMBS, Vol. VII), Philadelphia, 1915.  
 BM British Museum.  
 Br R. E. Brünnow: *A Classified List of Cuneiform Ideographs*, Leyden, 1887.  
 CB C. E. Keyser: *Cuneiform Bullæ of the Third Millennium B. C.* (Bab. Records in the Library of J. P. Morgan, Pt. III), New York, 1914.  
 CBS *Catalogue of the Babylonian Section.* All tablets here quoted belong to the First Dynasty of Babylon and will be published by me in Vol. VIII, No. 2, of the present Series.  
 CPN A. T. Clay: *Personal Names of the Cassite Period* (Yale Or. Series, Vol. I), New Haven, 1912.  
 CT *Cuneiform Texts from Babylonian Tablets in the British Museum.*  
 DP Allotte de la Fuie: *Documents Présargoniques*, 1908-12.  
 DSGI F. Delitzsch: *Sumerisches Glossar*, Leipzig, 1914.  
 DSGr F. Delitzsch: *Sumerische Grammatik*, Leipzig, 1914.  
 DTA A. T. Clay: *Documents from the Temple Archives of Nippur* (UMBS, Vol. II, Nos. 1 and 2), Philadelphia, 1913.  
 GT A. Poebel: *Grammatical Texts* (UMBS, Vol. VI, No. 1), Philadelphia, 1914.  
 GTD H. de Génouillac: *Tablettes de Dréhem*, Paris, 1911.  
 JA *Journal Asiatique.*  
 JAOS *Journal of the American Oriental Society.*

- Jastrow, Rel. M. Jastrow, Jr.: *Die Religion Babylonians und Assyriens* (2 vols.), Leipzig, 1905-12.
- JRAS *Journal of the Royal Asiatic Society.*
- HAV *Hilprecht Anniversary Volume*, 1909.
- HGT A. Poebel: *Historical and Grammatical Texts* (UMBS, Vol. V), Philadelphia, 1914.
- HLC G. A. Barton: *Haverford Library Collection of Cuneiform Tablets, or Documents from the Temple Archives of Tello* (3 parts), Philadelphia, 1905-14.
- HPN E. Huber: *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin* (Assyr. Bibliothek, Vol. XXI), Leipzig, 1907.
- HT A. Poebel: *Historical Texts* (UMBS, Vol. IV, No. 1), Philadelphia, 1914.
- In *Inventaire des Tablettes de Tello Conservées au Musée Impérial Ottoman* (Mission Française de Chaldée). Divided:
- In I F. Thureau-Dangin: *Textes de l'Époque d'Agadé*, Paris, 1910.
- In II H. de Génouillac: *Textes de l'Époque d'Agadé et de l'Époque d'Ur*, Paris, 1911.
- In III H. de Génouillac: *Textes de l'Époque d'Ur*, Paris, 1912.
- In IV L. Delaporte: *Textes de l'Époque d'Ur*, Paris, 1912.
- LAD E. Chiera: *Legal and Administrative Documents from Nippur, chiefly from the Dynasties of Isin and Larsa* (UMBS, Vol. VIII, No. 1), Philadelphia, 1914.
- LBD A. Poebel: *Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon, chiefly from Nippur* (BE, Vol. VI, Pt. 2), Philadelphia, 1907.
- LC F. Thureau-Dangin: *Lettres et Contrats de l'Époque de la Première Dynastie Babylonienne*, Paris, 1910.
- LTD S. Langdon: *Tablets from the Archives of Drehem*, Paris, 1911.
- MA HWB W. Muss Arnold: *A Concise Dictionary of the Assyrian Language*, Berlin, 1905.
- Man *Obelisque de Manishtusu*, published by Scheil in MDP, Vol. II.
- MAP B. Meissner: *Beiträge zum Altbabylonisches Privatrecht* (Assyr. Bibliothek, Vol. XI), Leipzig, 1893.
- MDP *Delegation en Perse. Mémoires.*
- Nic M. V. Nikolskji: *The Most Ancient Documents of the Chaldean Epoc* (in Russian), Petrograd, 1908.
- OBTR R. J. Lau: *Old Babylonian Temple Records*, New York, 1906.
- OLZ *Orientalistische Literatur-Zeitung.*
- PB A. Deimel: *Pantheon Babylonicum* (Scripta Pontificii Instituti Biblici), Romae, 1914.



Pt. II, } Pt. III }	The two following parts of the present volume.
PSBA	<i>Proceedings of the Society of Biblical Archaeology.</i>
IR, IIR, IIIR } IVR, VR }	H. Rawlison: <i>The Cuneiform Inscriptions of Western Asia</i> (Vol. I-V).
RA	<i>Revue d'Assyriologie et d'Archéologie Orientale.</i>
RPN	H. Ranke: <i>Early Babylonian Personal Names, from the Published Tablets of the so-called Hammurabi Dynasty</i> (BE, Series D, Vol. III), Philadelphia, 1905.
RT	<i>Récueil de Travaux Relatifs à l'Assyriologie et à l'Archéologie Orientale.</i>
RTCh	F. Thureau-Dangin: <i>Récueil de Tablettes Chaldéennes</i> , Paris, 1903.
RTIlh	G. Reisner: <i>Tempelurkunden aus Tellob</i> (Mitt. aus den Orient. Sammlungen, Heft XVI), Berlin, 1901.
SAD	D. W. Myhrman: <i>Sumerian Administrative Documents from the Second Dynasty of Ur</i> (BE, Vol. III, Pt. I), Philadelphia, 1910.
SAI	B. Meissner: <i>Seltene Assyrische Ideogramme</i> , Leipzig, 1909.
SAK	F. Thureau-Dangin: <i>Die Sumerischen und Akkadischen Königsinschriften</i> , Leipzig, 1907.
ST I	M. I. Hussey: <i>Sumerian Tablets in the Harvard Semitic Museum, chiefly from the Reigns of Lugaland and Urukagina of Lagash</i> (Harvard Sem. Series, Vol. III), Cambridge, 1912.
ST II	M. I. Hussey: <i>Sumerian Tablets in the Harvard Semitic Museum from the Time of the Dynasty of Ur</i> (Harvard Sem. Series, Vol. IV), Cambridge, 1915.
TC	L. Legrain: <i>Tablettes de Comptabilité, etc., de l'Époque de la Dynastie d'Agadé</i> (Mémoires de la Mission Archéologique de la Susiane, Vol. XIV), Paris, 1913.
TD	H. de Génouillac: <i>La Trouvaille de Dréhem</i> , Paris, 1911.
TRU	L. Legrain: <i>Les Temps des Rois d'Ur</i> (Bibl. de l'École des Hautes Études, Vol. 99), Paris, 1912.
TSA	H. de Génouillac: <i>Tablettes Sumeriennes Archaïques</i> , Paris, 1909.
UMBS	Univ. of Pennsylvania. The Museum. Publications of the Babylonian Section (Present Series).
VS	<i>Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin.</i>
ZA	<i>Zeitschrift für Assyriologie.</i>





## PREFACE

The tablets which are published in this volume have been collected by me out of all the classified and unclassified material forming part of the collections of the University Museum which are now available to students.

When I was planning my work, it was my intention to publish all the tablets in a single volume. It became soon apparent, however, that the number of texts was too large for a single book, and that it was necessary to divide it. Fortunately, there was no uncertainty as to how the work was to be divided, since the texts themselves naturally fall together into three distinct groups: (1) The Syllabary of Personal Names, which is here presented and the special characteristics of which are discussed in Chapter II. (2) The Lists of Akkadian Personal Names (Pt. II), to which has been added a long list of Amoritic, or West-Semitic, names. (3) The Lists of Sumerian Personal Names (Pt. III), which will also contain in appendix six tablets from Yokha, partly written in Akkadian.

Both groups of lists will be discussed in detail in the introductory chapters of Pts. II and III. Complete dictionaries of Nominal and Verbal Elements, both Akkadian and Sumerian, will be found in Pts. II and III respectively. The latter part will also embody an alphabetical list of all names found in the volume. A general idea of the contents of the following two parts may be gathered from the lists which have been published in this book, since they were written either on the obverse or on the reverse tablets which rightly belonged there. For

Akkadian names cf. 19, 20, 22, 38, 47; for Sumerian names, 3, 26, 53, 60.

It is a pleasant duty for me to thank Prof. Morris Jastrow, Jr., to whom this volume has been dedicated, for having read the present part in manuscript, and having offered to me many valuable suggestions. I am also indebted to my former teacher, Prof. A. T. Clay, for having permitted me to include in this volume about twenty tablets which had been assigned to him for publication. These will appear in Pts. II and III.

Lastly, I wish to express my gratitude to Dr. G. B. Gordon, the Director of the Museum, for his help in the preparation of this work. But for him, this volume could never have appeared in its present complete form.

EDWARD CHIERA.

PHILADELPHIA, January 1, 1916.



## INTRODUCTION

### SURVEY OF THE FIELD

Within the last few years great emphasis has been placed on the study of Semitic personal names. Their contribution to the knowledge of the Semitic languages, and especially to a proper understanding of the prevailing religious ideas and beliefs, has been well pointed out by several scholars.<sup>1</sup> As a result of this study in the Assyro-Babylonian field, have appeared several important works, in which the names of the different historical periods have been collected, translated and commented.

In the Sumerian field, we are fortunate in having the standard work of Huber: *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin* (Leipzig, 1905), and a very important dissertation by A. Poebel: *Die Sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon* (Breslau, 1910) which, probably because of its small size, does not appear to have received all the attention it properly deserves.

For the period of the First Dynasty, we are chiefly indebted to H. Ranke, who first published a dissertation on *Die Personennamen in den Urkunden der Hammurabi-Dynastie* (Munich, 1902), and afterwards enlarged it into a volume called *Early Babylonian Personal Names, from the Published Tablets of the*

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<sup>1</sup> Cf. especially the important work of C. H. W. Johns on *The Religious Significance of Semitic Proper Names* (*The Boblen Lectures* for 1910, Cambridge, 1912), which deals especially with Babylonian and Assyrian personal names; the Introductions to the works of Ranke and Huber, and an article of G. A. Barton: *Religious Conceptions Underlying Sumerian Proper Names*, in the *AJSL*, XXXIV (1915), pp. 316-20.

so-called *Hammurabi-Dynasty* (BE, Series D, Vol. III, Philadelphia, 1905).

My former teacher, Prof. A. T. Clay, with his volume *Personal Names from Cuneiform Inscriptions of the Cassite Period* (Yale Oriental Series, Vol. I, New Haven, 1912), has admirably covered a period which had hitherto been neglected.

Coming to more recent periods, it is only necessary to mention the well-known work of K. L. Tallqvist: *Neubabylonisches Namenbuch zu den Geschäftsurkunden aus der Zeit des Šamašsumukin bis Xerxes* (Helsingfors, 1905), and another volume of the same author: *Assyrian Personal Names* (Leipzig, 1914).<sup>1</sup>

In a more restricted field, we have also other important contributions. In the year 1897 M. V. Scheil published an article entitled: *Listes Onomastiques Redigées d'après les Textes de Šargani, et de la Deuxième Dynastie d'Ur* (ZA, 12, pp. 331-47). He collected there about five hundred names, written in the original cuneiform characters, and accompanied them with an introduction, dealing with the importance of the study of the personal names. J. Hoschander wrote a very important dissertation on *Die Personennamen auf dem Obelisk des Maniš-tusu*, of which the first part only has unfortunately been published in ZA, 20 (1907), pp. 246ff. P. Dhorme in two articles: *Les plus Anciens Noms de Personnes à Lagash* (ZA, 22, pp. 284-316) and *Les Noms Propres Babyloniens à l'Époque de Sargon l'Ancien et de Narâm-Sin* (BA, 6, Heft 3 [1907]), collects and translates a large number of names. Lastly, A. Ungnad, in *Die Eigennamen der Dilbater Urkunden* (BA, 6, Heft 5 [1909]), presents a very good study of old Babylonian personal names.

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<sup>1</sup>Owing to the present conditions, it has been impossible for me to obtain a copy of this work. This will explain why the book has not been quoted in the body of the volume.



In addition to these, the editors of Cuneiform Documents, especially in the case of letters or business documents, have generally added a list of all the personal names contained in them. This commendable practice, besides rendering much quicker and simpler the work of collecting such names, is also a tribute paid to the importance of their study. A great amount of ingenuity and erudition has thus already been devoted to this special field; this book, however, does not need an apology for its existence. Up to the present, the scholars who have been working on the personal names have been obliged to gather them out of the existing literature, and especially from the letters and the business documents. Such work was subject to a very great handicap. As we all know, in the original texts proper names are mixed, without regard to language or meaning. We are not surprised to find on the same tablet names written in Akkadian, Sumerian, or even in foreign languages. While in most of the cases there is no difficulty in dividing the Sumerian from the Akkadian names, and the Akkadian from the Amoritic, still in many instances such classification is difficult, and sometimes impossible.

The documents published in this volume will permit us to make a further step in the study of personal names, since they give us such names as had already been classified by the old Babylonian scribes. The scheme of classification differs, but in every tablet we find either lists or groups of names of the same language.<sup>1</sup> What an advantage this is, can only be determined after a careful study of all the names.. But Pt. I of this volume carries us even a step further: besides giving us groups of names of the same language, it also classifies together names which are related to each other in meaning or formation.<sup>2</sup>

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<sup>1</sup> Cf. discussion on p. 32.

<sup>2</sup> Cf. discussion on p. 31 f.

### PROVENANCE OF THE DOCUMENTS

All the tablets here published<sup>1</sup> belong to the Temple School of Nippur. We have here, therefore, the work of the pupils of a school which had been attached to an old Babylonian temple. Such texts are well known, since the library of Aššurbanipal contained a good number of them; they did not, however, reach us in their originals, but through late copies of Assyrian scribes. It is therefore a privilege to be permitted to study closely the work and the methods of such schools. The results of this study are very interesting, and to them a special chapter has been devoted (Ch. III).

But the class of school texts is by no means exhausted with the lists of personal names: besides them students have copied, and therefore have unconsciously preserved for us, much very valuable material. The Museum of the University of Pennsylvania is fortunate in possessing a very large number of lists of trees and wooden instruments, plants, stones, vessels, names of gods, officials, etc. All of these lists are Sumerian, and some of them contain also the Akkadian equivalent of the names:<sup>2</sup> besides these lists, students copied models of legal documents,<sup>3</sup> syllabaries, historical and grammatical texts,<sup>4</sup> mathematical and metrological tablets,<sup>5</sup> and much more of a miscellaneous character.<sup>6</sup>

The chief interest of the students was not in what they copied, but in the practice which they derived therefrom, and it consequently happens that in many school exercises the

<sup>1</sup> With the exception of the Yokha tablets (Pt. III, 51-57), for which cf. below, pp. 17 and 44.

<sup>2</sup> Cf. Poebel, HGT, Nos. 133-4, 144-5-6-7, 152, etc.

<sup>3</sup> Two specimens published by me, LAD, 101-2.

<sup>4</sup> Many of them are to be found in HGT.

<sup>5</sup> Cf. Hilprecht, BE, Series A, Vol. XX, Pt. I.

<sup>6</sup> Cf. description given by Hilprecht, BE, Series D, Vol. V, Pt. I, p. 14 ff.



obverse contains very different material than that of the reverse. When such was the case, in the documents edited in this volume, only one of the faces of the tablet has been published.<sup>1</sup> While being aware that it would have been very interesting to have the documents in their entirety, still it seemed to me more advisable to reserve such parts which did not properly belong in this volume for future publication in their proper place. Otherwise it would have been necessary either to republish them, or to cause great inconvenience to the reader by continuously referring to different volumes.

A good illustration of the little importance which was attached by the Babylonian scribes to the subject matter of their exercises is furnished by Pt. I, 63, which changes its subject three times. The obverse begins with a list of woods: then two horizontal lines mark the change, and we find a list of mixed personal names: *u-bar-ru-um*, *ku-ri-tum*, *lù-nibru<sup>ki</sup>*, *<sup>d</sup>ninni-ma-an-sí*, *iš-ta-a-a*; on the reverse is inscribed a section of the Syllabary of Personal Names.<sup>2</sup>

The six tablets which do not come from Nippur (Pt. III, 51-7) have been selected from the results of an excavation of Dr. Peters at Yokha.<sup>3</sup> They are of very great importance, because they prove to us the existence of another temple school, which was as old as that of Nippur, and produced texts very similar to those excavated there.<sup>4</sup>

### AGE OF THE DOCUMENTS

School texts being always left undated, there are only two means of ascertaining the probable age of the tablets:

<sup>1</sup> Cf. Description of the Tablets, on p. 80 ff.

<sup>2</sup> Col. I, Nos. 51-52, Col. II, Nos. 74-82 of the list given on pp. 53-7.

<sup>3</sup> Cf. Peters: *Nippur*, Vol. II, pp. 283 ff.

<sup>4</sup> Cf. description on p. 44.

(1) The form of the characters and (2) the religious ideas and names of deities occurring in the personal names. Of these two, the palæographical argument is the more reliable and, on the strength of it, we can confidently assign the great bulk of the tablets to a period corresponding to the beginning of the First Dynasty of Babylon or, since at that time Nippur was under the sway of the Isin rulers, to the second part of the Dynasty of Isin.<sup>1</sup> Some of the texts (cf. Pt. I, 7) could very well be placed even towards the end of the First Dynasty, but we must remember that no documents from Nippur have reached us for the period which lies between the 29th year of Samsu-iluna and the Cassite invasion.<sup>2</sup> Our *terminus a quo* must therefore be the former date, while a few of the texts (Pt. II, 62; Pt. III, 42, and the Yokha tablets) can confidently be placed as far back as the Sargonic Period.

It is important to remark that the Sumerian lists are not any older than those written in Akkadian; in fact, we find Akkadian names in some of the oldest tablets (Pt. II, 62), and also in the Yokha documents (Pt. III, 52, 55, 56).

#### NAMES OF THE SCRIBES

Besides omitting the date formulæ, these tablets also fail to record the names of the scribes who have redacted them or, to be more accurate, of the pupils who have copied them. Two documents, however, have been signed by their authors: Pt. II, 64, containing names beginning with *nu-úr*, has on the left edge a personal name which has been partly erased, and of which the beginning *<sup>d</sup>nin-IB-....* is still readable. Pt. II, 67, Obv. contains a list of names of different formations, which closes

<sup>1</sup> Cf. LAD, p. 23 ff.

<sup>2</sup> Cf. LAD, p. 25; HT, p. 67.



with the usual two horizontal lines, after which follows the name *i-din-iš-tár*. That this *Idin-Ištar* is the name of the scribe is proved, not only by the fact that the list of names had already been closed by the two lines, but also from the character of the names contained in the list: they are generally long and not of common occurrence.

### COLOPHONS

What can be called a real colophon was to be found at the end of both tablets of Pt. I. Unfortunately part of it has been destroyed and what remains of it in No. 2, Col. VI (bottom), are the signs: [<sup>d</sup>ELT]EG-*zag-sal* No. 3, Col. III (bottom), has only *zag-sal*; in a list of Sumerian names (published in Pt. II, No. 18) we find <sup>d</sup>ELTEG-.... The colophon has been restored from an unpublished tablet (CBS 6482), which is also a school text and contains lexicographical material and mathematical exercises. It reads: <sup>d</sup>ELTEG (*Br.* 4445) -*zag-sal*.

It is remarkable that this colophon occurs also in two other Nippur texts of very different character: the so-called *Sumerian Epic of Paradise, the Flood and the Fall of Man*, published by Langdon in Vol. X, Pt. I, of the present series, and in *Historical and Religious Texts*, p. 18, of the same author.<sup>1</sup> In both texts the first part of the line containing the colophon is destroyed.

In the Akkadian lists we find no colophons, but this is probably due to the fact that we have not yet recovered the tablets containing the complete texts, and that the pupils may have omitted the colophons in their copies. In any case, Pt. II, No. 67, bears a scribal note which is unfortunately destroyed; what is readable is: *a-di*..... *pa-ni*.....

<sup>1</sup> Reference given in Langdon's *Sumerian Epic*, p. 85, note 1.

Instead of having a colophon, the Yokha tablets close with a sign which was probably used to identify the texts from which the subject matter was copied. Such signs are: *LA* (Pt. III, 51 and 55); *UŠUM* (Pt. III, 58). A similar mode of identification is also used in a Nippur text of an archaic period (Pt. II, 62). The sign is there *KA+ŠE-Ē*.

#### DIVISION OF THE LINES

In preparing a tablet for inscription, the scribe would generally begin with marking out the columns by means of long, perpendicular strokes, and then determine in advance the number of lines which each column was to contain. In order to make certain that each column would embody just the apportioned number of lines, these were marked out in advance, by means of perpendicular wedges. It so happened, however, that, when the name to be copied was unusually long, the line would be too small to contain it. Instead of overcrowding, the scribes resorted to one of two expedients: they either mutilated the name by writing only as much of it as the line would hold,<sup>1</sup> or they continued it in the line immediately below. Both procedures have been followed, and in both cases some confusion resulted.

In the present part, we find two or three instances of names which have thus been divided between two lines, each one preceded by a perpendicular wedge, so that, to all appearances, each name is to be regarded as two: *ti-iṣ-ḫar-da-gan* (No. 21 of list on p. 51); *ê-íl-gir-kalam-ma* (No. 403), and perhaps also *ù-pa-ḫid-ikribu(-bu)-ša* (31-32. Cf. note 8 on p. 51).

Tablet CBS, 6390 (not published, but cf. photograph on Pl. 37), is also characteristic in this respect. In writing Col. II,

<sup>1</sup> Cf. references below, p. 22.

the scribe had been obliged to spread two names over four lines, which had already been marked out by a wedge. In order to warn the reader that these four lines contained only two names, he drew two other perpendicular wedges, so long as to embrace two lines each. The new ones did not obliterate the preceding four, so that each name is preceded by three perpendicular wedges.

#### THE USE OF THE SO-CALLED DETERMINATIVE <sup>(m)</sup>

The use of a perpendicular wedge, to distinguish the personal names, is generally adopted in the school texts from Nippur. But the practice is not followed with any degree of regularity. In many texts it has been omitted (Pt. II, 2 Obv., 29, 41, 59, 60, 62, 63; Pt. III, 14, 15, 45, 48, 49, 50, 51-57). While there is generally no reason to be discovered for such an omission, it is important to remark: (1) That such wedge always precedes the names of the Syllabary, and that it is always omitted (2) in conjunction with Sumerian names beginning with *ur*-<sup>1</sup> and (3) in the older texts, such as the Yokha and Pt. II, 62.

Some tablets clearly betray the uncertainty under which the scribes labored in redacting their texts. In Pt. II, 21, the wedge is omitted in Col. I, and regularly used in all other columns; in Pt. II, 20 Obv., Col. II, its use is discontinued abruptly, to be resumed again in the following columns; in Pt. II, 23 Obv., the wedge, which had been added by the teacher to his model,<sup>2</sup> is omitted by the pupil.

<sup>1</sup> The only exception is to be found in Pt. III, 25, Col. V, but this can be easily explained by the fact that the tablet contains, besides those composed with *ur*-, also names beginning with *lù* and *lugal*. Since the wedge had already been placed before these, it happened also to be retained with the other names.

<sup>2</sup> Cf. below, p. 41 ff.



## THE SCRIBAL ERRORS

The imperfect writing of a large number of the tablets here published would make a complete list of all scribal errors both long and useless. We must keep in mind the fact that many of these tablets are pupil's exercises, and that these pupils sometimes showed very little ability in writing. Among the duplicates not published, there is a large tablet which is so badly written that even though I had a clear knowledge of its contents through other tablets, still very great difficulty was experienced in dividing the names between the several columns.<sup>1</sup> Even among the tablets here published, there are some which contain scribal errors in nearly every line. (Cf. Pt. I, 45 Rev., 60 Rev., 61 Rev., using the key to the transliterations, which is given under "Description of Tablets," on p. 80 ff).

I have therefore decided to call attention to the most important of them in footnotes to my transliteration of the names (p. 49 ff), and to give here only a brief classification of all scribal errors with reference to their chief sources:

## I. Errors of omission.

- (a) Accidental omission of signs: *i-[túr!]-anum* (No. 94 of list on p. 58); *a-lí-za-[ni!]-in* (Pt. II, 49, 2); *a-lí-e-[ri!]-za-am* (Pt. II, 50, I, 6); *[še!]-lí-lí* (No. 90 of the list on p. 57).
- (b) Wilful omission of the last signs, due to bad spacing in the lines (Cf. above, p. 20): *a-ḫi-ša-gí-[iš!]* (No. 430); *a-lí-zi-im-[di!]*, *a-lí-ne-me-[di!]*, *a-lí-ne-me-[ki!]* (Pt. II, 56, Col. III, ll. 15-17); *a-lí-tu-kul-[ti!]* (Pt. II, 56, I, 14); on the same principle we have to explain the various forms in which the same name has been

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<sup>1</sup> Cf. CBS, 6657, in list of duplicates on p. 87.

transcribed: *ma-an-nu-um-ma*, *ma-an-nu-um-ma-hir*,  
*ma-an-nu-um-ma-hir-šu*, *ma-nu-um-ma-hir-šu-nu* (No.  
 72).

- (c) Accidental omission of lines: *<sup>d</sup>nanna-gú-gal* (Pt. I, 22, Rev. II; No. 75): *Ū-MA-NA* (Pt. I, 45 Rev. I; No. 406): in one instance the line has been afterwards added: *ṭāb-ì-lí* (Pt. I, 61 Rev. I, 10; No. 49).

## II. Confusion of signs:

- (a) Due to imperfect writing of single signs: *ì-lí-ub-ti* (Pt. I, 1 Rev. IV, 6) and *ì-lí-ta?-ti* (Pt. I, 61, Col. II, 2) for *ì-lí-ga-ti* (No. 65); *lugal-ê-a*, *lugal-ša-lim* and *lugal-me-lám* (Pt. I, 60, Col. II, 17-8, Col. III, 1) for *lù-ê-a*, *lù-ša-lim*, *lù-me-lám* (Nos. 106, 108-9); *a-lí-a-ri-ú-a*, *a-lí-a-ri-ú-ša* (Pt. I, 23, Col. V. 3, and Pt. I, 2, Col. V. 9-10) for *a-lí-a-ḫu-ú-a*, *a-lí-a-ḫu-ú-ša* (Nos. 332-3), and many other instances in which the signs *dí* and *kí*, *ku*, *lu*, *ma* and *ba*, *bí* and *ga*, etc., have been confused.
- (b) Due to superimposition of signs: Cp. *i-šur-anum*, +*ê-a* and +*<sup>d</sup>IM* in Pt. I, 1 Rev. III, 2-4 (Nos. 40-2): and also *i-túr-anum*, +*ê-a*, +*<sup>d</sup>IM* in Pt. I, 60, Rev. II, 5-7 (Nos. 94-6).

## THE SYLLABARY OF PERSONAL NAMES

The texts which are published in this part of the volume are unique in many respects. While tablets containing lists of personal names have already been published,<sup>1</sup> no text has as yet appeared in which the personal names are arranged in homogeneous groups of three. The advantages which this special arrangement of the names offers for the study of their character, composition and meaning are so many and varied, that I do not hesitate in declaring this part to be the most important of the whole volume.

### RECONSTRUCTION

In its present form the Syllabary, as reconstructed from its many fragments, is not complete. While there is good hope that the remaining parts will some day be found, it is gratifying to realize that the parts lacking cannot have been very extensive.

The different fragments of school exercises and school models which are here published will probably go back to two original tablets of large size, which were inscribed on both sides. That such was the case is to be deduced from the fact that most of the texts begin with either the name *<sup>d</sup>ninni-ur* (No. 1) or *ba-a* . . . . (No. 400). In my opinion, this proves that the two names above mentioned marked the beginning of each of the two tablets; in copying an inscription, the students would be expected to start with the opening lines of each tablet, and

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<sup>1</sup> Cf. description in Pts. II and III. Of the tablets of this volume, only the upper part of text 9 had already been published by Poebel in HGT, No. 154. To that another fragment has been joined by me.



stop wherever they pleased. This will explain why we have so many texts representing the first parts of each tablet, and a steadily diminishing number as we proceed further, until we reach a point where the Syllabary is represented by only a single text and, when this fails, is entirely interrupted.

But these two tablets, the existence of which is here assumed, are not equally represented. In fact, of one of them we have twice as many texts as of the other, and all the duplicates which have not been included because superfluous (cf. description on p. 86 f.) belong entirely to this one tablet. We may therefore assume that the tablet of which we have more texts is the first one. Against such an order of succession of the two tablets, two facts seem to militate: Text 49 has some other lines preceding *<sup>d</sup>ninni-ur*, which is assumed to be the first name of the tablet. But these lines are badly destroyed and unreadable and, since we know that students cared little for what they copied, and that at times one tablet will contain material of very different kind<sup>1</sup>, too much stress must not be laid on this. The other difficulty is found in the name . . . .-*<sup>d</sup>ma-mi-tum* (No. 387), which immediately precedes the colophon in the first tablet (cf. No. 2, VI, and 3, III). This name does not belong to the preceding group, which is complete in all its three elements, and would seem to mark the beginning of a new group, thus serving the purpose of a colophon. But apart from the fact that a double colophon would be useless, it is certain that the second tablet did not begin with a name ending in . . . -*<sup>d</sup>ma-mi-tum*. To presuppose, on the strength of this clue only, the existence of another tablet, to be placed between the first and the second, would involve building too much on a slender foundation.

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<sup>1</sup> Cf. p. 17 and Obverse of No. 63.

As to the length of the Syllabary, we can form a pretty exact estimate, on the basis of the texts which we now possess. Some of them contained, in their complete form, either the whole of the first or of the second tablet. Such are Nos. 2, 3, 4 for tablet one, and 37, 46, 62 for tablet two. Nos. 3, 46 and 62 are so fragmentary that they are useless for our purposes.

The first available text for tablet one is therefore No. 2. That it was originally complete, we can determine from the colophon at the end of Col. VI, and from the blank space following it. Assuming, as very probable, that Col. I began with the name *ninni-ur*, which is the first in all tablets, we find that we have 20 names missing before we reach the traces of *ti-iṣ-ḫar-da-gan*, which is the 21st in the Syllabary. We have 15 lines of inscription in Col. I, which, added to the 20 destroyed, gives us 35; after this there is another gap of 29 names (Nos. 35 to 64), which must be divided between the end of Col. I and the beginning of Col. II. But Col. II must have started at the same height as Col. I, so that we know that 22 of the 29 names belong to Col. II. The remaining 7 are just what we lack to complete Col. I, which will therefore have contained originally  $35 + 7 = 42$  names. The shape of the tablet is proof for the assertion that it originally contained four columns on each side. Assuming all these eight columns to have embraced approximately the same number of names as Col. I, we reach a total of 336 names for the whole tablet. From this total a few units may have to be subtracted to cover the number of names spread over two lines, and the space left in blank at the bottom of Col. VI.

An analogous treatment of text 4 gives the same result. Col. I has 14 names preserved, *plus* 16 missing, *i. e.* 30 names for the first and probably for every column. The tablet had

originally five columns on the obverse and six on the reverse, totaling 330 names. From this we must subtract 15 names, representing the unwritten part of Col. VI, which had been inscribed just up to the point where the tablet has been broken. From this double testimony, we can safely affirm that tablet one contained approximately 315 names.

For tablet two the only available text is No. 37. Col. I of this tablet has 28 names destroyed, and 9 preserved, *i. e.* 37 in all. The tablet was so divided as to contain five columns on each side, but Col. VI has been left without inscription. The probable total of names will therefore be  $37 \times 9 = 333$ , from which is to be subtracted whatever number of lines may have been left in blank at the bottom of Col. V. The total reached is so near that of tablet one that we can confidently affirm the two tablets to have been of the same size. An analogous procedure has been followed in determining the length of the gaps in the body of the Syllabary.

#### SCRIBAL GLOSSES AND TRANSLATIONS

The most remarkable text of the whole Syllabary is No. 7, which differs from the others in the following aspects:

(1) The names are arranged in groups of thirty to a column, this number being marked at the bottom of each column, and a blank space being left, as soon as the required number is reached.

(2) Many of the Sumerian names are accompanied by their Akkadian translation, and even by glosses stating their correct pronunciation. For instance, in the group *á-zi(d)-da*, *á-danna*, *á-lù-bad* (347-9), the value *a* for the first sign has been given in gloss; same also for the sign *bad* in *á-lù-bad* (349) and *ku* in *ama-kù-KAL* (284).



(3) In some places a number of names are omitted, and the scribe has glossed: so many “*hi-pu-u*,” *i. e.* destroyed.

This last feature makes it impossible to utilize this text in any estimate of the probable length the original tablet from which it has been copied. The totals of each column only mark the number of the names which have been actually copied, irrespective of those which may have been omitted.

Much more important for us is the translation of the Sumerian names, and this has been discussed in the chapter on Transliterations and Translations on p. 56 ff. It is, however, necessary to lay stress on the fact that these translations are generally very free. Where three names of similar meaning follow each other, only the first is translated and the others are glossed *ša-a-na*, *i. e.* a second way of expressing it. *E. g.*, 293, *en-šibir-ra-šú-dù = be-lum ša ši-bi-ir-ra šu-uk-lu-lum*; 294, *en-šibir-ra-tum-ma = ša-a-na*; 295, *en-an-na-tum-ma = ša-a-na*; 350, *lugal-gaba-ri-nu-tu(gu) = šar-rum ša ma-ḫi-ra lâ [i-š]u-ú*; 351, *[lugal]-im-ri-a = ša-[a-na]*. In some cases the translation is incomplete: 296, *má-a-gè-eš-gé-ti(l) = aš-šum-ia li(-ib-luṭ)*; 297, *má-a-gè-eš-gé-šag = li(-ṭib)*; 298, *má-a-gè-eš-gá-ma-ti(l) = li(-ib-luṭ)*. In one case the translation is wrong: 74, “*nanna-za-me-en*” does not mean: “*sin lu-ú a-na-ku*” but “*sin lu-ú at-ta*” (cf. note 1 on p. 56).

The glosses *hi-pu-u*, indicating the breaks in the original text, raise another problem. Parallel texts to this do not show any gaps, and include the names which the scribe here describes as destroyed. Moreover, they are the work of pupils, whom we may not expect to be as skilled in deciphering an old text as the scribe who has so beautifully copied this tablet. Are we to suppose that the original text was no longer accessible to this scribe, and that he had to content himself with a poor or damaged student's copy?

In any case, the number of lines given for the gaps do not always correspond with the results obtained from the other texts. In Col. I we find 130 registered as "destroyed" between *nu-úr-ì-lí-šu* (48) and *nanna-za-e-me-en* (74). In fact, only 24 names are missing, and they are all represented in the other tablets. The other glosses are right. Still in Col. I, after *nanna-gú-gal* (75) six names are described as "destroyed," and these are Nos. 76-81; in Col. II, the nine destroyed are 113-121. In Col. IV the gloss 1 *hi-bi* stands in place of *e-MĀ-ŠU-a*, which probably was badly written, or incomprehensible to the scribe. In Col. II, 12, we must restore the unusual gloss: [1 *mi-g*]ir *hi-bi* "One name beginning with *mi-gir* is destroyed," and even this would not be right, because two names (338 and 340) are there missing.

Judging from all these variants, I believe that the text which the scribe of No. 7 had before him was on the whole as good as that which the students had used. If the scribe omitted here some of the names, this was probably due to an error of judgment: he wanted his copy to include only such names as were well written and therefore absolutely correct. The students, on the other hand, who cared very little for the possible errors of their copies, unconsciously adopted the best method, and copied everything which they saw on their model. This will also explain why, in some of the passages omitted by text 7, the other copies abound in errors and doubtful readings.

#### THE GROUPING OF THE NAMES

The most striking feature of this Syllabary is that the names are arranged in groups of three. While sometimes the order of the names in each group may vary somewhat (Nos. 74-5 are in different order in 6, III and 10, I; same of 360-1

in 4, V; the groups 439-441 and 486-8 change position in the several texts), the number of the names will always be the same. Exceptionally, we may find an apparently regular group of three to contain really two names: in the group 31, *ù-pa-ḫid*; 32, *ikribu(-bu)-ša*; 33, *ikribi-iš-tár*, the first two names are probably to be united into one (cf. note 8 on p. 51).

Still more remarkable is the case in which we have four names for a single group, in 7, II, 3-6. There are also so many variants and errors in this group, that it is necessary to discuss it in detail; placing the several texts side by side we have:

6, IV; 8, II	7, II	60, II-III
106. <i>lù-ê-a</i>	<i>lù-ê-a</i>	<i>lugal-ê-a</i>
107. <i>lù-ša-lim</i>	<i>lu-da-ri</i>	
108. <i>lù-ša-lim</i>	<i>lu-ša-lim</i>	<i>lugal-ša-lim</i>
109. <i>lù-me-lám</i>	<i>lu-i-mi-ti</i>	<i>lugal-me-lám</i>

This group, besides the irregularity as to the number of the names, presents also difficulties in their translation. There seems to be no doubt that the variant *lugal-* in No. 60 is to be disregarded and considered a scribal error for *lù*. From the variant of No. 7 we can also safely conclude that the original text wrote these names as follows: *lù-ê-a*, *lù-ša-lim* and *lù-me-lám*. The similarity of the signs *lù* and *lugal* will explain the error of No. 60. But text 7 gives four names in place of the original three of the Syllabary. Of these, *lu-i-mi-ti* certainly corresponds to *lù-me-lám*,<sup>1</sup> and *lu-ša-lim* is a different phonetic writing for *lù-ša-lim*. But the scribe encountered a difficulty in the name *lù-ê-a*, and added to it *lu-da-ri*, as his interpretation.

<sup>1</sup> *Me-lám* = *melammu*, "terrible, fearful splendor," which is also used in the sense of "fear, terror" (cf. MA *HWB*, p. 550b). We can therefore suppose *me-lám* to be equal to *imītu*, "terror, fright" (cf. *imtu* in MA *HWB*). If this be right, *imīti* in this name will not mean "my right hand" but "my terror."



But, apart from what the scribe of No. 7 may have thought about these names, how shall we explain them? Are they to be read in Akkadian or Sumerian? In deciding this question, we must bear in mind that, in all other instances, the three names of each group constantly belong to the same language.

As a Sumerian name, *lù-me-lám* would be perfectly regular and intelligible. *Lù-ê-a* and *lù-ša-lim*, however, would present a wrong spelling. *Lù-ê-a* cannot be "The man of the god Ea," because the element *ê-a* is always used in Akkadian names. We should expect *a-wi-il-ê-a* or *a-wil-ê-a*, which would correspond to the Sumerian *lù-<sup>d</sup>en-ki*.<sup>1</sup> *Lù-ša-lim* would be meaningless in Sumerian, and present a bad spelling in Akkadian, if the name is to be transliterated (as generally assumed) *awil-ša-lim*. To consider *lù* as the personal name of some god would be of very little use, because it would leave unexplained both the name *lù-ê-a* and the reason why the Akkadian *lù-ša-lim* should be placed in the same group with the Sumerian *lù-me-lám*.

We must therefore fall back upon the interpretation suggested by No. 7 and consider these three names as Akkadian. *Lù-ê-a* corresponds to *lu-da-ri*. Here *lù* is used phonetically for *lû* and is equal to *lu-u*; *ê-a*, for *UD-DU-a* must correspond to *dâru* "to be lasting, be eternal."<sup>2</sup> *Lù-ša-lim* is equal to *lu-ša-lim*, and *lù-me-lám* to *lu-i-mi-ti*. All the three names are abbreviated either in the first element or in the last.

#### RELATION OF THE NAMES IN EACH GROUP

The three names of each group will always stand in some relation to one another. This relation may be of different kind,

<sup>1</sup> Cf. PPN, p. 31, and below, p. 37 f.

<sup>2</sup> The sign *ê* would be used phonetically for *ê'* (=UD-DU), which means *ašû* "to go out," *šûtu* "the marching out," and which could also have the similar meanings of *šâtu* "eternity," and *dâru* "to be lasting, to be eternal."

but will always be present, thus offering the great advantage of permitting to explain one name by means of the other two.

(1) The three names may begin with the same word, as happens in most of the cases. This word may either be: (a) A noun, as in 46, *nu-úr-ì-lí*; 47, *nu-úr-ì-lí-a*; 48, *nu-úr-ì-lí-šu*; 34, *níg-dug-ga-ni*; 35, *níg-<sup>d</sup>ba-ú*; 36, *ní(g)-ga-<sup>d</sup>nanna*; or (b) The name of a god, as in 110, *<sup>d</sup>sin-rê'û*; 111, *<sup>d</sup>sin-ri-me-ni*; 112, *<sup>d</sup>sin-ri-žu-šu*; 1, *<sup>d</sup>ninni-ur*; 2, *<sup>d</sup>ninni-dug*; 3, *<sup>d</sup>ninni-ur-sag*; (c) A verbal element, as in 119, *ib-ni-anum*; 120, *ib-ni-ê-a*; 121, *ib-ni-<sup>d</sup>IM*; 281, *i-bi-ik-<sup>d</sup>da-gan*; 282, *i-bi-ik-ê-a*; 283, *i-bi-ik-íš-tár*, etc.

(2) The three names may end with the same element or sound: 275, *ar-wi-um*; 276, *ar-wi-tum*; 277, *ar-na-ab-tum*; 533, *a-zum*; 534, *a-ma-zum*; 535, *bu-un-zum*; 326, *ê-ki-bi*; 327, *uru-ki-bi*; 328, *ša?-ki-bi*, etc.

(3) The three names of each group may be equal in meaning, *i. e.* they may contain the same general idea expressed in different form. This is very well brought out by text 7, which, after having translated one name, simply glosses the other two "*ša-a-na*." (Cf. above, p. 28.) Cf. also 937, [*a-ḫa-n*]*u-ta*; 938, [*a-ḫa-a*]*r-ši*; 939, [*a-ḫa*]-*nir-ši*; 569, *mes-ki-àg-an-[na?]*, 570, *mes-ki-àg-nun-na*; 571, *mes-an-ni-pá(d)-da*; 341, *šir?-bur?-la?-<sup>ki</sup>ki-dúg*; 342, *uri<sup>ki</sup>-ki-dúg*; 343, *šir-bur-la-ki-aṣag-ga*. The three names may also be abbreviated in the second element, and only contain the name of a temple, *i. e.* 403, *ê-gìr-kalam-ma*; 404, *ê-sag-íl-i*; 405, *ê-lù-bi-nu-šub-bu*; etc., or that of a god, *e. g.* 606, *en-IB*; 607, *en-žu?*; 608, *en-KAL*; 284, *ama-kù-KAL*; 285, *ama-ŠŪ-ĠAL-BI*; 286, *ama-A-TU*, etc.

Besides these special relations, (4) All groups will always contain names belonging to the same language. This may be either Akkadian, Sumerian, Amoritic, or possibly also some unknown foreign language. It is unnecessary to point out the

Akkadian and Sumerian names which, in equal proportion, constitute the bulk of the Syllabary. Among the Amoritic names we may tentatively class the groups beginning with: 7, *ir-BAR-anum*(?); 16, *di-ma?-ik*; 19, *ti-iṭ-gi*; 64, *ṭ-lī-ṭu-ti*; 67, *di-wi-ir-mu-ti*; 91, *mu-tum-él*; 189, *ṭ-lī-am-ra-an-ni*; 201, *i-šar-.....*; 275, *ar-wi-um*; 278, *ik-bi-él*; 281, *i-bi-ik-<sup>d</sup>da-gan*; 311, *tu-li-id-<sup>d</sup>šamši(-ši)*; 329, *nu-úr-<sup>d</sup>da-gan*; 353, *a-ṣum*; 365, *KUR-ku*; 572, *ši-it-ti*; 575, *ḫa-al-lum*; 640, *a-ra-ab-.....*; 643, *ṭu?-un?-.....* In the present state of our knowledge of Sumerian, it is difficult to decide if some of the names, which are written in the Sumerian phonetic style, may not in reality be foreign. The remarkable variants which some of them present seem to indicate that their correct pronunciation had not yet been fixed. Compare the following, which are probably names of gods: 356, *ka-ḡa-aṣ* (var. *ḡa-e-ḡa-ag*); 357, *ka-ḡa(r)-ḡu-na* (var. *ḡa-e-ḡa-ag-ḡu-na*); 358, *ka-ma-ni-ṣi*; 415, *KA-KA-ḡa-ab-KAL*; 416, *KA-KA-LĀL?-bi*; 417, *KA-mu-[r]i?-a* (var. *KA-mu-ri-ga*).

#### RELATION OF THE GROUPS TO ONE ANOTHER

While it is comparatively easy to determine the relationship which binds together the three names of each group, it is impossible to get a clear idea of the principle which governs the succession of the different groups. Negatively we can point out that:

(1) The groups are not arranged according to the form of the first sign with which they begin, since we find many names beginning with the same sign, and separated by long intervals: e. g. *KAL* in 10 f., 245 f., 612 f.; *É*, 22 f., 403 f., 412 f.; *ŠU*, 52 f., 384 f., 539 f., etc.

(2) The groups are not arranged according to the phonetic value of their first sign. Cf. *nu-úr-...*, 46 f., 329 f., 442 f.;



*ì-lì*-. . ., 64 f., 189 f., 566 f.; *lugal*-. . ., 818 f., 928 f.; *ê*, 22 f., 403 f., 412 f., etc.

(3) The groups are not related to one another through the meaning of their names. A glance through the Syllabary will be sufficient to establish this point.

(4) The groups are not arranged according to the language to which the names belong. No definite order is to be discovered in the continuous change from Sumerian to Semitic.

(5) In text 23, V, 6-8, the group 359-61 is placed in a different setting.

It is to be noted, however, that in some few instances the succession of the groups seems to have been influenced:

(1) By the similarity of meaning, as in the group 94-6, *i-túr-anum*, *i-túr-ê-a*, *i-túr-<sup>d</sup>IM*, with 97-9, *li-túr*, *li-túr-ru*, *li-túr-ru-ni?*; the group ending with *šir-bur-la-ki-aṣag-ga* (343) is followed by another beginning with *amar-ki-aṣag-ga*; names composed with *ama* "mother" (284 f.) are immediately followed by others composed with *ad-da* "father" (287 f.).

(2) By the similarity of sound: (278-80) *iḫ-bi-anum*, *iḫ-bi-ṣum*, *iḫ-bi-ir-ra* is followed by (281-3) *i-bi-ik-<sup>d</sup>da-gan*, *i-bi-ik-ê-a*; *i-bi-ik-iš-tár*; (116-8) *i-tul-anum*, *-ê-a*, *-<sup>d</sup>IM* is followed by *iḫ-ni-anum*, *-ê-a*, *-<sup>d</sup>IM*.

(3) By the similarity of construction: (122-4) *u-bar-ru-um*, *u-bar-ru-ni*, *u-bar-<sup>d</sup>sin* and (125-7) *taš-me-tum*, *taš-me-a-ni*, *taš-me-iš-tár*.

(4) By the language. While, as has been stated, no definite order is followed in the succession of the groups belonging to different languages, nevertheless groups of Sumerian and Semitic names generally follow one another. In some instances, as many as eight of them form an unbroken succession, but the Amoritic names are not distinguished from the Akkadian. Cf. Nos. 107-133; 284-300; 341-364; 400-423.

## PURPOSE OF THE SYLLABARY

From the construction of the Syllabary it is possible to form an idea as to its purpose. The relations of the groups which have just been pointed out cannot be explained on any other ground than of being due to association of ideas. The redactor of the Syllabary endeavored to present, in a comparatively brief compass, samples of all the different name formations with which he was acquainted, and wrote them down in the order in which they occurred to him. It is unlikely that the names were copied from other lists. While several of them recur again in the lists of Pts. II and III, they generally are not found in the same sequence.<sup>1</sup>

Both the Syllabary and the lists thus represent the priestly effort to classify and bring into order the mass of different names which we find in existence in old Babylonian times. We may even go further and suppose that such compositions as these may have been actually used as a guide in giving names to children, thus serving the purpose for which the calendar of saints of the Catholic Church is now employed. Since, however, some of the texts go back to a very old period,<sup>2</sup> we would be obliged to relegate to the distant past the time in which the father was left entirely free to name his child in accordance to his special feelings and circumstances.

## THE VARIANTS

Our texts abound in variants but, since these are all given in the transliterations of the names, it is not necessary to present them again in a complete table. They may, however, be thus classified:

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<sup>1</sup> Exception is made by the groups: 350-2=Pt. III 263-5; 937-9=Pt. II 1008-10, and probably 76-8=Pt. III 206-8.

<sup>2</sup> Cf. above, p. 17 f.

(1) Those which are probably due to incorrect writing of the names, and may therefore be considered as scribal errors: *e. g.* 90, *li-li*, for *še-li-li*; 102, *dur-an-ki*, for *me-dur-an-ki*; 366, *KUR-'i-TUR*, for *KUR-'i-i*. Cf. also Nos. 30, 106-8-9, 338, 433, 434, 439.

(2) Those in which a part of the name is more or less arbitrarily changed, and therefore cannot be considered as real variants:

(a) The name of the god is changed:

362. *du(g)-ga-<sup>d</sup>a-má-má*, for *du(g)-ga-<sup>d</sup>ba-ú*.

442. *nu-úr-la-ir*, for *nu-úr-ku-bi*.

Cf. also Nos. 437, 441.

(b) The nominal or verbal element is changed:

44. *lu-lu-dan-ni*, for *<sup>d</sup>lu-lu-ba-ni*.

487. *<sup>d</sup>IM-na-wi-ir*, *<sup>d</sup>IM-lappum*, *<sup>d</sup>IM-ma-lik*, for *<sup>d</sup>IM-na-da*.

488. *<sup>d</sup>IM-ḫa-zi-ir*, for *<sup>d</sup>IM-na-ši*.

Cf. also Nos. 292.

(3) Those in which the names appear in a more complete form in some texts than in others:

72. Cf. *ma-an-nu-um-ma-ḫir-šu* and its many other variants.

294. *en-šibir-ra-tum-ma* and *en-šibir-aṣag-tum-ma*.

Some of the gods are written with or without the determinative for deity: Cf. *<sup>d</sup>lu-lu*, *<sup>d</sup>EN-TI-DI*, *<sup>d</sup>a-ba*, etc., in Nos. 43-5, 52, 280, 331, 443.

(4) Those resulting from different phonetic writing of the signs. If the phonetic character of the Sumerian language had not already been well established, these names could be used for that purpose. But, in any case, they will serve to prove Poebel's contention (in PPN), that the Sumerian names ought



to be read and pronounced in Sumerian. Moreover, the theory that Sumerian names are translations from the Akkadian, and that the persons who bore them were Semites,<sup>1</sup> is also to be abandoned. While in some few cases the names of one language may have been translated into the other,<sup>2</sup> the great majority of both the Akkadian and Sumerian names are independent in origin. The variants in question may be divided into:

(a) Phonetic variants in Sumerian names of gods and temples:

- 356. *ga-e-ga-ag* and *ka-ga-aṣ*.
- 357. *ga-e-ga-ag-ḡu-na*, for *ka-ga(r)-ḡu-na*.
- 404. *ê-sag-il-i*, *ê-sag-il-e*, and *ê-sag-il-il?-i*.

Cf. also Nos. 22, 136, 236-8, 287-9, 403, 405, 417.

(b) Phonetic variants in the other elements of Sumerian names:

- 233. *i-ku-un-[DAR]*, and *e-ku-un-DAR*.
- 234. *i-ši-im-[DAR]* and *e-ši-in-DAR*.
- 235. *e-MĀ-ŠU-a*, and *e-ku-mu-[a?]*.
- 296-8. *má-a-gè-eš-*, and *má-gè-eš-*.

Cf. also Nos. 25-6, 74, 289, 295.

(c) Phonetic variants in the Akkadian and Amoritic names:

- 124. *u-bar-<sup>d</sup>sin*, and *u-bar-ru-<sup>d</sup>sin*.
- 129. *<sup>d</sup>aba-ri-me-it*, and *<sup>d</sup>a-ba-ri-mi-it*.

Cf. also Nos. 33, 69, 116, 279, 333, 365, 573, and 67-9. *di-PI-ir-* and *di-BI-ir-*.

- 275. *ar-pu-um*, *ar-mu-e-um*, *ar-wi-um*.
- 276. *ar-mi-tum*, and *ar-wi-tum*.

The last two names quoted are especially interesting because they show that the phonetic value of the letters *m*, *p* and *b* was

<sup>1</sup> Cf. Huber, HPN, p. 2-3; against this, Thureau-Dangin, ZA 20 p. 246 ff.

<sup>2</sup> For Sumerian names translated into Akkadian, cf. note 10 on p. 58 and note 1 on p. 76.

very similar to that of the letter *w*, and that we shall have to correct accordingly the transliteration of many names. For instance, all those beginning with *a-PIL-*, which have been transliterated *a-pil* or *a-bil* and translated "son of," are probably to be read *a-wil* and will correspond to the many other names written *a-wi*(=*PI*)-*il* "the man of . . ." <sup>1</sup> In old Babylonian, the word for "son" is not *aplu*, but *mâru*.

### THE NAMES OF THE GODS

In the Syllabary there is no great variety in the names of gods. In some few groups no special gods are mentioned, and the names end in *-î-lî*, *-î-lî-a*, *-î-lî-šu*. (Cf. *dîn-* (4-6), *dân-* (10-12), *nu-úr-* (46-48), *lâb-* (49-51).) In all these instances it is clear that, in the Syllabary at least, *î-lî* does not mean "my god," but "of god," since *î-lî-a* is clearly "my god." This fact has to be taken in account in the translation of such names.

Another large group is composed with *-AN*, *-ê-a*, *-<sup>d</sup>IM*. Cf. *i-šur-* (40-2), *i-tûr-* (94-6), *i-tul-* (116-8), *ib-ni-* (119-21), *iṭ-kur-* (965-7). In all these names, it is evident that the sign *AN* stands for *anum*, and not *ilum*, since it is accompanied by the names of two other gods. In the Introduction to the Akkadian lists of Pt. II, I shall endeavor to prove that the sign *AN* is to be read *anum* also when it appears as the first element of the name. But here another problem presents itself. The three gods Anu, Ea, IM naturally remind us of the triad Anu, Enlil, Ea.<sup>2</sup> Why is it that Enlil, the patron god of Nippur, should be entirely ignored in a composition redacted in a priestly school, which was located under the very shadow of his famous temple? In the three groups which present variants in the

<sup>1</sup> Cf. Ranke RPN, p. 220, note 1.

<sup>2</sup> Cf. Jastrow, Rel. I, 102.

third name, one has *AK* (No. 9), the significance of which is uncertain to me, since the first element of the name is doubtful: a second has *be-lí* (No. 15), which may either refer to any god or be a phonetic rendering of the sign <sup>d</sup>*IM*, and the third <sup>d</sup>*sin* (No. 63). Enlil is mentioned only twice in the Syllabary in the name *a-mur-<sup>d</sup>en-lil* (No. 368), which is followed by *a-mur-be-lí* (the third name of the group is missing), and *nabi-<sup>d</sup>en-lil* (No. 82), followed by <sup>d</sup>*sin*, *-lil-šu*.

A simple way of solving the difficulty could be found in the equation <sup>d</sup>*IM* = <sup>d</sup>*en-lil*. The ideograph <sup>d</sup>*IM* is already employed for the names of so many deities, that it would not be surprising if it should also turn out to be used for Enlil. Moreover, the attributes of all the deities which are represented by the ideograph <sup>d</sup>*IM*, are absolutely identical with those of Enlil, who is the god of the storm and atmospheric conditions. This identification, however, must, for the time being, remain as doubtful. What is certain, is that the triad Anu, Ea and IM is a Semitic counterpart of the Sumerian Ana, Enlil and Enki.

Another interesting group is (381-3) *ta-din-iš-tár*, *ta-din-a-ba*, *ta-din-nu-nu*. Since the first two names are those of feminine deities, we are led to infer that *nu-nu* represents also a goddess. In the documents, names composed with *nu-nu* are generally masculine.<sup>1</sup>

In a last class, we have the groups (281-3) *i-bi-ik-<sup>d</sup>da-gan*, *-ê-a*, *-iš-tár*; (329-31) *nu-úr-<sup>d</sup>da-gan*, *-iš-tár*, *-<sup>d</sup>ga-ga*; (311-12) [*tu-li-id* . . .], *tu-li-id-<sup>d</sup>šamši(-ši)*, *-ga-ga*. The first group is undoubtedly Amoritic. Instead of Anu, Ea and IM we find three Amoritic deities. Dagan and Ištar had already been pointed out by Ranke<sup>2</sup> as being the only two gods which have

<sup>1</sup> Cf. RPN, p. 205 and note 6.

<sup>2</sup> *Ibid.*, p. 27.



been found in Amoritic names. Ea is also discovered in the list of Amoritic names (Pt. II, No. 1 Col. X, 1-3), where we find: *na-ap-li-zi-él*, *na-ap-li-zi-ê-a*, *na-ap-li-zi-iš-tár*.

The group *nu-úr-da-gan*, *-iš-tár*, *-ga-ga* justifies us in regarding Gaga,<sup>1</sup> as well as Šamaš, associated with the latter in Nos. 311-2, as two other representatives of the West-Semitic pantheon; it is especially interesting to note that Šamaš is here regarded as a feminine deity.

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<sup>1</sup> On the different ways of writing this name, cf. note 2 on p. 67.

## THE SCHOOL TEXTS

The school texts, whatever may be their contents (cf. above, p. 16), present to us so many peculiar characteristics, that they well deserve a special study. Their special features clearly divide them in four different groups: I. The Typical School Exercises; II. The Round Tablets; III. The Model Texts; IV. The Irregular Texts.

### I. THE TYPICAL SCHOOL EXERCISES

This is the most interesting group of school texts. The tablets of this class are large and, since the interest in them was only temporary, they are not baked.<sup>1</sup> The documents are therefore badly weathered and always fragmentary. In all the three parts of this volume, there is not a single text of this kind which has reached us in good condition: if it were not for the many duplicates and for the help of the model texts, the task of editing them would have been an impossible one.

As I have mentioned, the texts of this group are written on large, unbaked tablets. But one single tablet is never the work of only one person: we have often two, and generally three different authors. Strange as this may seem, it becomes very clear upon a closer study of the documents.

In this group, the obverse of the tablet is always divided into two columns, of which the first is the work of the teacher.<sup>2</sup>

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<sup>1</sup> The only baked text of this group is Pt. I, No. 20.

<sup>2</sup> In Pt. I, 33 (the obverse has not been published), and Pt. II, 67, the teacher's model is written on the right side of the obverse.

The characters are large and beautifully formed, clearly indicating a person well acquainted with the art of writing, and who takes great pains to make his work perfect in every detail. Immediately opposite to this column, we have the work of the pupil who, not as yet able to write without having a model immediately by the side, endeavors to reproduce as well as he can what has been written by the teacher on the first column of the tablet (cf. Pt. I, 1 Obv.; 45 Obv.; Pt. II, 23 Obv.). In fact, we have in these old Babylonian tablets the exact counterpart of the modern writing book, in which the left page is printed with the calligraphic model, and that on the right is left in blank, to be filled by the pupil. As in modern times, these copies are far from being perfect. The poor scribbling would be well nigh unreadable, if a becoming modesty had not suggested to the student to immediately destroy his own work. In most of the tablets of this class, this column has been either cut off (cf. below, p. 43), or has been so thoroughly erased, by pressing the stylus upwards and downwards on the writing, that often all we can see of the pupil's work are a few wedges here and there (cf. Pt. I, 20; Pt. II, 23), or simply a difference of level in the tablet, caused by excessive scraping (Pt. I, 6, 60, 63, etc.). The difference is at times so great, as to suggest that possibly the column may have been used by more than one student, or several times by the same student, the inscription being carefully erased as soon as completed.<sup>1</sup>

The reverse of the tablet is always divided into four columns<sup>2</sup> and inscribed by another pupil who, being more advanced, knows how to write without having the model immediately by the side, as the one who had attempted to copy the obverse. His work, though still imperfect, both in accuracy and writing,

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<sup>1</sup> On tablets being used over and over again, cf. below, p. 45.

<sup>2</sup> With the exception of Pt. I, No. 45 Rev., which has three columns.



is almost readable and, with the help of duplicates, would permit us to gather a more or less exact knowledge of the contents of the tablet; unfortunately also in the case of the reverse, the pupils, or their teachers, have decided that their work was not worthy of being preserved, so that it was often destroyed not through erasure, but by cutting off from the tablet as much as was possible, without destroying the teacher's model in the first column of the obverse (cf. Pt. I, 19, 58, 59; Pt. III, 27, 50). This has not been done in every case, but of a number of tablets we have only one half, this being constantly the left part, and always containing the teacher's model and about two columns of the reverse.

That this mutilation was wilful and not accidental, is clearly shown by the deep incisions which were made with the stylus on the tablet, so as to produce an even break. The part thus cut off was not preserved: not a single text, containing only part of the reverse and still showing the marks of the stylus, has reached us.

Since, as we have seen, the reverse of these tablets is the work of different persons than those who inscribed the obverse, we need not be surprised to find that the two faces of every tablet become more or less independent from each other. So in some texts the columns of the reverse run from left to right, instead of from right to left (cf. Pt. I, 20 and 47); this makes it difficult to decide, where the content does not help us, what the order of the columns is on the reverse. It is impossible even to rely on the shape of the tablets, since Pt. I, 22, has the obverse convex and the reverse perfectly flat.<sup>1</sup> This independ-

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<sup>1</sup> This may be explained on the supposition that the second column of the obverse (the pupil's exercise) may have been inscribed after the reverse had already been completed. Or possibly we may find here a proof of the fact that the pupil's column on the obverse was used more than once (cf. above, p. 42).

ence of the two faces of the tablet is also illustrated by Pt. III, 46, which, instead of turning on the lower edge, turns on the right edge, like a leaf in a book.

The above discussed group of school texts is the most numerous; to it belong: Pt. I, Nos. 1, 6, 19, 20, 22, 25, 31, 32, 33, 34, 35, 45, 47, 50, 52, 53, 58, 59, 60, 61, 63, and several other fragments of which too little is preserved for a clear classification. I think it unnecessary to give the references for Pts. II and III since texts of this kind can be easily recognized.

Special mention in this group is deserved by the Yokha tablets, published in Pt. III, Nos. 51–57 (cf. above, p. 17). They are beautifully inscribed and perfectly preserved. It is very interesting to observe that, though differing in some respects from the Nippur school texts, they still agree in the general characteristics with the other tablets of this group, and are therefore to be classed with them. Of all seven, the only portion which has been preserved for us is the first column of the obverse, containing the teacher's model. The rest has in every case been cut off with a sharp instrument, probably a knife. After being thus mutilated, the tablets have been thoroughly baked, thus showing that the teacher's model was to be kept for further use by the students. And it was well worth preserving. While in all the Nippur texts the teacher's work is very carefully and regularly written, in these Yokha models the copy has been made so neat and perfect, in every little detail, that it is no exaggeration to say that these tablets are real works of art. In contrast with the Nippur texts, the reverse is not inscribed. Only in one tablet (Pt. III, 51), the reverse has been used for copying an account, which is also very beautifully made.

## II. THE ROUND TABLETS

Another characteristic group of school texts is that of the round tablets. In the documents here published the obverse is flat and the reverse always convex, but in tablets of an earlier period both sides of the tablet are flat.

The obverse generally contains four lines of inscription, of which the first two are written by the teacher, and the other two by the student; lines 1 and 3, 2 and 4, will therefore be equal in their contents. It may be noted here that the pupil's work is generally very good, and in some cases so perfect as to make it impossible to distinguish the difference in handwriting; tablets which show such difference are Pt. II, 41; Pt. III, 34, 48.

In one tablet (Pt. II, 41), the work of the teacher is placed not above that of the student, but on the left of the tablet: the pupil's exercise being written immediately by its side, as was the case with the obverse of the texts discussed in the preceding group. Another document (Pt. II, 58) has only one line of writing, and it is difficult to decide whether some other inscription was to be added to it, and for some reason has been omitted, or whether the text was made to remain in this condition for a memorandum, or for some other practical purpose.

But the most striking characteristic of this group of tablets lies in the fact that we find here the nearest approach to a "palimpsest" to be discovered in the Babylonian and Assyrian literature. Applying the term palimpsest to clay tablets, we must be prepared to enlarge somewhat the meaning of the word, but the fact remains that the tablets in question were used over and over again, for different inscriptions.

In making the tablets, the soft clay was rolled into a ball, which was afterwards flattened against a level surface. On the flattened side the inscription was made. In some instances the



scribe, after having completed his exercise, instead of throwing it away, would use the clay for another tablet. He would roll it again into another ball, and flatten it a second time. The result was that the first inscription was not completely effaced and appeared again, in a more or less distorted form, either on the obverse or on the reverse of the new tablet (cf. Pt. II, 66; Pt. III, 14).

In this group of texts, the reverse is not inscribed. The only exception is offered by Pt. II, 66, which also differs from the others in having two lines of inscription on the obverse, and four in the reverse: the two sides are the work of different pupils and in neither one do we find the teacher's model.

Texts of this group are: Pt. I, 18; Pt. II, 41, 58, 66; Pt. III, 2, 14, 15, 32, 34, 41, 45, 48, 49. Notice the predominance of Sumerian texts (Pt. III); and the fact that the Syllabary (Pt. I) is not represented at all, the only tablet of this kind which has been published there (Pt. I, 18) having been included simply for reference.

### III. THE MODEL TEXTS

The designation of this group of documents as "model texts," would seem to offer some ground for objection, because we have seen that, in both of the above discussed groups of school texts, part of the tablet was written by the teacher and was to be used just for a model. I am, however, restricting the meaning of the expression "model texts" so as to include only that class of tablets from which even the teacher's models were copied. In other words, the original document which furnished the text for the school exercises. I have not called them "the original texts" because they, too, are copies of other tablets which in some instances must have been even older than those which are here published.

These model texts, of which unfortunately we have not very many, are easily to be distinguished from the school exercises above discussed, because they always possess all of these special characteristics: (1) The tablets are well inscribed, with characters well spaced and uniform, since otherwise they could and would not be used as models. (2) They are always baked, being especially designated for continuous reference. (3) Each tablet deals with the same subject on both the obverse and the reverse;<sup>1</sup> the columns are therefore to be numbered in the proper way, *i. e.* those of the reverse will always run from right to left. (4) The tablets are generally large, having been made of the size required to contain the complete inscription.

Texts of this class are naturally very valuable, and it is only to be regretted that they are not as numerous as we might desire. In Pt. I cf. Nos. 2, 4, 7, 37, 46, 62.

#### IV. THE IRREGULAR TEXTS

In this last group I have put together those tablets the chief characteristic of which is that they depart from the other school texts and follow the accepted rules of tablet making. They are written throughout by the same person; the tablets turn regularly on the lower edge, and the columns of the reverse are always in proper rotation.

Some of these tablets are remarkably similar to the model texts, but they differ from them by not being baked (Pt. I, 41, etc.); in some instances they are shown to be exercises by the fact that they do not include the whole text, but only a portion of it (Pt. I, 5; Pt. II, 35; Pt. III, 44, 46, etc.); the

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<sup>1</sup> There is no exception to this rule in the documents published in this volume; note, however, that HGT No. 142 (cf. GT, p. 57) contains both a list of phrases composed with the word "je" and paradigms of the Sumerian verb.

pupil's work is also betrayed by the poor handwriting (Pt. II, 34), or by the bad way in which the columns are divided (Pt. I, 5).

Lastly, some other school exercises are easily to be recognized as such, because they contain the same portion of text repeated over and over again (Pt. III, 31, 33).

In closing, it will not be superfluous to remind the reader that the classification of school texts which is given above, has been based, not only upon the documents published in the three parts of this volume, but also on the study of a large number of other school texts, now in the University Museum, which have been assigned to me for future publication.



TRANSLITERATIONS AND TRANSLATIONS<sup>1</sup>FIRST TABLET OF THE SYLLABARY<sup>2</sup>

1. <sup>d</sup>ninni-ur,<sup>3</sup> "Ninni is fertile," 4, I, 1; 47, I, 3; 56, 1. Also in HLC; HPN (<sup>d</sup>innanna-ur), etc.
2. <sup>d</sup>ninni-dug, "Ninni is perfect" (var. <sup>d</sup>ninni-sag, 56, 2), 4, I, 2; 47, I, 4. Also in HPN (<sup>d</sup>innanna-ka); In. II, 720, 923, IV; BM 103403, I, 15 (in CT 32, 36). Cf. nin-dug, in Pt. III, and lugal-dug, TC 19, Obv.
3. <sup>d</sup>ninni-ur-sag, "Ninni is a warrior," 4, I, 3; (6, I, 3); 47, I, 5; (56, 3). Cf. lugal-ur-sag, ST II.
4. <sup>d</sup>in-ì-li (Abbrev.), "The choice of god,"<sup>4</sup> 4, I, 4; (6, I, 4); (20, I, 1); (47, I, 6). Cf. <sup>d</sup>i-in-ili-lu-mur and <sup>d</sup>i-in-<sup>d</sup>šamaš-lu-mur, in CPN.
5. <sup>d</sup>in-ì-li-a (Abbrev.), "The choice of my god," 4, I, 5; (6, I, 5); 20, I, 2; (47, I, 7).
6. <sup>d</sup>in-ì-li-šu (Abbrev.), "The choice of his god," 4, I, 6; (6, I, 6); 20, I, 3.
7. ir-BAR-anum,<sup>5</sup> 4, I, 7; 6, I, 7; (14, I, 1); 20, I, 4.
8. ir-BAR-ê-a, 4, I, 8; 5, I, 1; (6, I, 8); (14, I, 2); 20, I, 5.

<sup>1</sup> In rendering the Sumerian names, I have adopted the transliteration of signs given by Delitzsch in his *Sumerisches Glossar*, (p. XXV f. and 289 f.). To do so, I have been prompted by the desire of avoiding, in as far as possible, the inevitable confusion which arises out of the use of many different systems of transliteration. In the few cases in which, for any reason, I have been obliged either to change or to supplement Delitzsch's renderings, I have called attention to the fact in footnotes. In my quotations from the different books, I have also been obliged to change somewhat the transliterations, as it was absolutely necessary to have all signs rendered in a uniform way. Whenever this change would have rendered difficult to find a name, especially in books in which the names are given in alphabetical order, either the original transliteration has been added in parentheses ( ) or the quotation is made to refer directly to the original text.

In referring to the tablets of this volume, I have included in parentheses ( ) those quotations in which the names are badly destroyed or otherwise unreadable. Wherever any questions arise as to the correctness of my transliterations, the references not included in parentheses should therefore be the first to be compared.

<sup>2</sup> Cf. discussion on p. 24.

<sup>3</sup> Cf. Huber, HPN, p. 113, note 5.

<sup>4</sup> "Choice, or decision in favor of;" cf. MA HBW, p. 259.

<sup>5</sup> The three names are Akkadian or Amoritic, because No. 8 is composed with ê-a.

9. *ir-BAR-AK*,<sup>1</sup> 4, I, 9; 5, I, 2; (6, I, 9); (14, I, 3); 20, I, 6.
10. *dân-î-lî* (Abbrev.), "The might of god," 4, I, 10; 5, I, 3; (6, I, 10); (14, I, 4); (cf. Nos. 245-7 and 612). Also In. II 779, 815; LC. Cf. *dân-î-lî*, Man. A, 14, 4; *da-an-î-lî*, SAD 11, 3; *da-an-anum*, VS VIII 101, 18; *dan-an-damurru* and *dan-an-nergal*, in CPN.
11. *dân-î-lî-a* (Abbrev.), "The might of my god," 4, I, 11; 5, I, 4; (6, I, 11); (20, I, 8).
12. *dân-î-lî-šu* (Abbrev.), "The might of his god," 1 Rev. I, 3; 4, I, 12; 5, I, 5; 6, I, 12; (20, I, 9). Cf. *dân-î-lî-šu*, VS VIII, 17, 2.
13. *ri-iš-anum* (Abbrev.), "First is Anu . . . .,"<sup>2</sup> 1 Rev. I, 4; 4, I, 13; 5, I, 6; 6, I, 13; (20, I, 10). Also in RPN, and cf. *ri-eš-îlu-rabû*, *ri-iš-e-ri-ib-šu*, *ri-iš-na-ṣa-aḥ-šu*, *ri-iš(-eš)arab u-lu-lî(-lu)*, *ri-šat-i-na-še-ri-tim*, in CPN.
14. *ri-iš-ê-a* (Abbrev.), "First is Ea," 1 Rev. I, 5; 4, I, 14; 5, I, 7; 6, I, 14; 20, I, 11. Cf. *ri-iš-dšamaš*, RPN.
15. *ri-iš-be-lî* (Abbrev.), "First is my lord," 1 Rev. I, 6; 5, I, 8; (6, I, 15). Also TD 60 Obv. 7.
16. *di-ma?-iḫ* (Abbrev.),<sup>3</sup> 5, I, 9; 6, I, 16; 44, I, 1; (51, I, 1).
17. *i-ṣa-ri-iḫ* (Abbrev.), "He has scattered," 5, I, 10; 6, I, 17; 44, 2; 51, I, 2.<sup>4</sup>
18. *be-lî-a-ri-iḫ*, "My lord has . . .," 6, I, 18; 44, 3; (51, I, 3). Also SA, 1 (in RA, 9, p. 57). Cf. *be-lî-a-rî(=ER)-iḫ*, GTD 5504 Obv. I, 20 and TRU 181, 3; *i-ṣu-a-ri-iḫ* in GTD.
19. *ti-iṣ-gî* (Abbrev.),<sup>5</sup> "The storming one" (var. *ti-gî*<sup>6</sup> 6, I, 19; *ti-gî*, 44, 4), 20, II, 1; 42 Rev. II, 1; (51, I, 4).
20. *ti-iṣ-ḫar* (Abbrev.), "Exalted . . . .," 6, I, 20; 20, II, 2; (26 Rev. 1); (42 Rev. II, 2); (44, 5); (51, I, 5). Cf. *ti-iṣ-ḫar-dšamaš*, VS VII, 17, 16 (=26, 20); VS VIII 27, 23; 30, 10; *te-iṣ-ḫar-dšamaš*, VS VIII, 33, 5; VATH 705, 5 (in OLZ 9, 204); *ti-iṣ-ga-ru-um*, VS XIII 59 Rev. 1; 94 Rev. 15.

<sup>1</sup> On the sign *AK* cf. p. 38.

<sup>2</sup> Ungnad's rendering of *ri-iš* as "servant of" (Dilbat, p. 128) appears doubtful in view of the fact that, in the names above quoted, *ri-iš* clearly refers to the second element of the name. Cf. also *dšamaš-ri-iš* VS XIII 33 Obv. 3.

<sup>3</sup> The sign *ma* appears as *KU* in some of the text. This name is generally badly written and uncertain. The three names of this group are probably Amoritic.

<sup>4</sup> Duplicate CBS 6380 has *i-ṣa-iḫ* (scribal error).

<sup>5</sup> The group is Amoritic.

<sup>6</sup> The two variants might be scribal errors.

21. *ti-[iṣ]-kar<sup>d</sup>-da-gan*, "Exalted is Dagan," 2, I, 1-2;<sup>1</sup> 6, I, 21-22;<sup>1</sup> 20, II, 3;<sup>2</sup> 26 Rev. 2;<sup>3</sup> 42 Rev. II, 3;<sup>3</sup> 51, I, 6. Occurs also in a list of Amoritic names, to be published in Pt. II, No. 252.
22. *ê-pád-e* (Abbrev.), "E-pad . . ." (var. *ê-pád*, 42 Rev. II, 4)<sup>4</sup> 2, I, 3; (omitted in 6, I); 20, II, 4; (26 Rev. 3); (51, I, 7).
23. *ê-IGI + Ê-e<sup>6</sup>* (Abbrev.), "E-u(g) . . .," 1 Rev. II, 1; 2, I, 4; (omitted in 6, I); 20, II, 5; (26 Rev. 4); (42, II, 5). Cf. also *ê-gi-daġ-e* (written *ê-IGI-DAĠ-e*) in TD 59 Obv. 15.
24. *ê-e-ba-ab-dū*, "The temple is made beautiful," 1 Rev. II, 2; 2, I, 5; (omitted in 6, I); 20, II, 6; 26 Rev. 5. Cf. *ê-e*, ln. II, 4596, 5818; *ê-e-a-na-ag*, TSA 47 Obv. IV, 3; *an-ni-ba-ab-dū*, LAD, LBD, etc.; *an-ni-ba-dū*, *ūr-ri-ba-ab-dū*, *ur-ri-ba-dū* in RTIIh.<sup>6</sup>
25. *á-[ūr]* (var. *á-?*, 2, I, 6; *kal?-ūr*, 1 Rev. II, 3) (Abbrev.), 6, I, 23; 26 Rev. 6.
26. *sag-ūr* (var. *sag-?*, 2, I, 7) (Abbrev.), 1 Rev. II, 4; 6, I, 24; 20, II, 8; 26 Rev. 7.
27. *ba-ṣur* (Abbrev.), 1 Rev. II, 5; 2, I, 8; 6, I, 25; 20, II, 9.
28. *i-lu-ṣu* (Abbrev.), "His divinity . . .," 1 Rev. II, 5; (2, I, 9); 6, I, 26; 20, II, 10; 29, I, 1).
29. *i-lu-ṣu-ma* (Abbrev.), "His divinity truly . . ." (var. *i-lu-ṣu-nu*, 1 Rev. II, 7), 2, I, 10; (6, I, 27); (14, II, 1); 20, II, 11; 29, I, 2.
30. *i-lu-ṣu-na-da*, "His divinity is exalted" (var. *i-lu-ṣu-ma-na-da*, 29, I, 3; *i-lu-ma-na-da*, 20, II, 12);<sup>7</sup> (1 Rev. II, 8); 2, I, 11; (6, I, 28); (14, II, 2).
31. *ū-pa-ḫid* (Abbrev.), "He has appointed . . .,"<sup>8</sup> (1 Rev. II,

<sup>1</sup> The name is spread over two lines, separated by an horizontal line, and both preceded by a perpendicular wedge. Cf. discussion on p. 20.

<sup>2</sup> Only *ti-iṣ-kar* has been copied. Cf. p. 20.

<sup>3</sup> The tablet has only *ti-iṣ<sup>d</sup>-da-gan?* (scribal error).

<sup>4</sup> This and the following are names of temples. Cf. *ê-pád(d)-da* in SAI 7133. The vowel *e* following them simply indicates that both names are subjects of sentences which here have been left incomplete. Cf. No. 404.

<sup>5</sup> The sign *IGI + Ê* has the phonetic value of *u* (SAI 7052, 7062) and *ug* (cf. DSGL.).

<sup>6</sup> The phonetic value *du* for the sign *UL* is given by the name *lugal-an-ni-ba-du*, written with the common sign *du*. Cf. Delaporte, in ln. IV, 7421.

<sup>7</sup> Probably a scribal error for preceding.

<sup>8</sup> This name is probably to be completed by the addition of the following two. In this Syllabary, the three names of each group are always related to each other in some way (cf. above, p. 31 f). Should we have to separate this name from the following, there would be no discoverable relationship in the group. Moreover, this would not be the only instance in which one name is spread over two lines (cf. above, note 1).

By uniting the two names we would have: "He has appointed her offerings" (i. e. the offering of Ishtar). This would give us the same name in two forms, and the group would consequently contain two names instead of three.



- 9); 2, I, 12; 4, II, 1; (14, II, 3); (29, I, 4); (31, I, 1).
32. *ikribu(-bu)-ša* (Abbrev.), "Her offerings,"<sup>1</sup> (1 Rev. II, 10); 2, I, 13; 4, II, 2; (5, II, 1); (6, II, 1); (9, 1); 18, 2-4; (29, I, 5); (31, I, 2).
33. *ikribi-iš-tár* (Abbrev.), "The offering of Ishtar" (var. *ikribi(-bi)-iš-tár*, 4, II, 3), 2, I, 14; 5, II, 2; (6, II, 2); (9, 2); (20, III, 1); (31, I, 3). Also VS IX 30, 4. Cf. *GAZ<sup>d</sup>sin*, BB, RPN and *GAZ-XXX*, LC.
34. *níg-du(g)-ga-ni*, "His appointed one,"<sup>2</sup> (2, I, 15); 4, II, 4; 5, II, 3; (6, II, 3); (9, 3); (20, III, 2); (31, I, 4); (49, I, 1).
35. *níg<sup>d</sup>ba-ú*, "The possession of Bau," 4, II, 5; (5, II, 4); (6, II, 4); 9, 4; (20, III, 3); 31, I, 5; 49, I, 2. Also TD 24 Obv. 4; HPN; In. II, 886; 931; IV, 7684; ST II. Cf. *ní(g)-ga<sup>d</sup>ba-ú*, which also occurs, but is much rarer. HLC, HPN, and especially ST II.
36. *ní(g)-ga<sup>d</sup>nanna*, "The possession of Nanna," 4, II, 6; (5, II, 5); (6, II, 5); (9, 5); (20, III, 4); (31, I, 6); 49, I, 3. Also LAD, RPN. Cf. *Níg<sup>d</sup>nanna*, VS VIII, 6, Left Edge.
37. *ša-lim-a-bi*, "Perfect is Abi,"<sup>3</sup> 4, II, 7; (5, II, 6); (6, II, 6); (9, 6); 49, I, 4.
38. *ša-lim-a-bi*, "Perfect is Ahi," 4, II, 8; 5, III, 1; (6, II, 7); (9, 7); (21, I, 1); 49, I, 5; 51, II, 1; cf. *ša-lim-a-bu-um*, BM 103398, I, 14 (in CT 32, 19).
39. *ša-lim-a-lí*, "Perfect is Ali" (var. *ša-lim-a-lim*, 55, I, 1; *ša-lim-a-lim-a-lí-im*,<sup>4</sup> 49, I, 6; *ša-lim-ni-a-ti*, 1 Rev. III, 1; 9, 8; *ša-lim-NI-A-AŠ* 4, II, 9); 5, III, 2;<sup>5</sup> (6, II, 8); (21, I, 2); 51, II, 2; (53, I, 1).
40. *i-šur-anum*,<sup>6</sup> "Anu has protected," 1 Rev. III, 2; 4, II, 10; 5, III, 3; 6, II, 9; (9, 9); (19, I, 1); (21, I, 3); (49, I, 7); 51, II, 3; (53, I, 2); 55, I, 2.
41. *i-šur-é-a*, "Ea has protected," 1 Rev. III, 3; 4, II, 11; 5, III, 4; 6, II, 10; (9, 10); (19, I, 2); 49, I, 8; 51, II, 4; (53, I, 3); 55, I, 3.
42. *i-šur<sup>d</sup>IM*, "IM has protected," 1 Rev. III, 4; 4, II, 12; 5, III, 5; 6, II, 11; (19, I,

<sup>1</sup> Cf. TNB p. 320; SAI 3278; IIR 31, 24e (Br. 4724).

<sup>2</sup> *Níg-du(g)-ga* = *adannu*.

<sup>3</sup> These names might also be translated "Safe is my father, safe is my brother," but the elements *abi*, *ahi*, are probably personifications, and do not refer to parental relations. The subject will be discussed in connection with the lists of Pt. II.

<sup>4</sup> The scribe had first written *a-lim*, when he decided to write the name in full.

<sup>5</sup> Cf. *Warad-NI-A-AŠ* in Pt. II No. 1474.

<sup>6</sup> *I-šur* for *iš-šur*.

- 3); 51, II, 5; (53, I, 4); 55, I, 4.
43. *<sup>d</sup>lu-lu-dân*, "Lulu is powerful" (var. *lu-lu-<sup>kā</sup>dân*,<sup>1</sup> 7, I, 1; *lu-lu-dân*, 5, III, 6), 1 Rev. III, 5; 4, II, 13; (6, II, 12); (19, I, 4); (49, II, 2); (51, II, 6); (53, I, 5); 55, I, 5; (61, I, 1).
44. *<sup>d</sup>lu-lu-ba-ni*, "Lulu is creator" (var. *lu-lu-ba-ni*, 1 Rev. III, 6; 5, III, 7; *lu-lu-dan-ni*, "Lulu is my strength," 7, I, 2), (4, II, 14); (6, II, 13); (19, I, 5); 25 Rev. I, 1; (53, I, 6); 61, I, 2. Cf. *lu-lu-ba-ni*, GTD and *lu-lu-še-me*, VS VIII 8, 25.
45. *<sup>d</sup>lu-lu-êriš*, "Lulu has planted" (var. *lu-lu-êriš*, 5, III, 8; 7, I, 3), 1 Rev. III, 7; (6, II, 14); (19, I, 6); 25 Rev. I, 2; (61, I, 3).
46. *nu-úr-ì-lí* (Abbrev.), "The light of god," 1 Rev. III, 8; 5, III, 9; (6, II, 15); 7, I, 4; 22, I, 1; 25 Rev. I, 3; (49, II, 1), (61, I, 4) and cf. Nos. 326–8. Also in RPN, TD, GTD, HPN, In. II 812, etc. Cf. *nûr-ê-a-šarru*, *nûri-šu-unammir*, *nûr-<sup>li</sup>-mur* in CPN and *nu-rí-ì-lí*, In. IV, 7822.<sup>2</sup>
47. *nu-úr-ì-lí-a* (Abbrev.), "The light of my god," 1 Rev. III, 9; (5, III, 10); (6, II, 16); 7, I, 5; (19, I, 8); 22, I, 2; (25 Rev. I, 4); (49, II, 2); (61, I, 5).
48. *nu-úr-ì-lí-šu* (Abbrev.), "The light of his god," 1 Rev. III, 10; (6, II, 17); 7, I, 6;<sup>3</sup> (19, I, 9); 22, I, 3; (25 Rev. I, 5); (49, II, 3); (61, I, 6). Also in CPN, RPN, BB, PSBA 21 p. 159.
49. *ṭāb-ì-lí* (Abbrev.).<sup>4</sup> 1 Rev. III, 11; (6, II, 18); (19, I, 10); 22, I, 4; 25 Rev. I, 6; (29, II, 1); (49, II, 4); (61, I, 7). Also In. II 623; BM 103403, Col. III, 13 (in CT 32, 37), etc. Cf. *ṭāb-šili-ili*, *ṭāb-šili-<sup>d</sup>marduk*, *ṭāb-šari-<sup>d</sup>amurru*, *ṭāb-šari-<sup>d</sup>ša-maš*, *ṭāb-rigim-šu*, *ṭāb-tu-kulti-šu*, in CPN.
50. *ṭāb-ì-lí-a* (Abbrev.), 1 Rev. III, 12; 6, II, 19; (19, I, 11); 22, I, 5; 25 Rev. I, 7; (29, II, 2); (49, II, 5); (61, I, 8).
51. *ṭāb-ì-lí-šu* (Abbr.), 6, II, 20; (19, I, 12); (22, I, 6);

<sup>1</sup> The gloss *kûr* refers to *<sup>d</sup>lu-lu*, but not to the pronunciation of the name. Cf. CT 25, 11, 32 and Br. 10729 and correct the readings *<sup>d</sup>NU*, *<sup>d</sup>MAŠ*.

<sup>2</sup> Cf. Ungnad, *Dilbat*, p. 107, note 5.

<sup>3</sup> Tablet No. 7 Col. I has the gloss: 130 *bi-pu-u* "destroyed." This does not correspond with the Syllabary, as restored from the other texts, because only twenty-four names should be missing. Cf. discussion at p. 28 f.

<sup>4</sup> The reading *ṭāb* is well attested by the many instances in which the spelling is *ṭā-ab* in RPN and CPN. These three names are abbreviated, and should be completed as "Good is the protection of god, good is the help of god, etc."

- (25 Rev. I, 8); (28, 1); (29, 11, 3); (61, 1, 9);<sup>1</sup> (63 Rev. I, 1).
52. *ŠU-EN-TI-DI*, "The gift of Entidi" (var. *ŠU-<sup>d</sup>EN-T[*I*-DI]*, 28, 2), 6, 11, 21; (19, 1, 13); (22, 1, 7); (29, 11, 4); (61, 1, 10); (63 Rev. I, 2); and cf. Nos. 384-6.
53. *ŠU-dingir-ra*,<sup>2</sup> "The gift of god," 6, 11, 22; (22, 1, 8); (28, 3); 61, 1, 11.
54. *ŠU-<sup>d</sup>lugal*, "The gift of Lugal," 6, 11, 23; (28, 4); (47, 11, 1); (53, 11, 1); (61, 1, 12). Also in RTCh 372, I, 5; AO 3517 (in RA V, p. 97).
55. *KI-IB-ZI*, 6, 11, 24; (21, 11, 1); 28, 5; 47, 11, 2; 53, 11, 2;<sup>3</sup> (61, 1, 13).
56. *DI-IB-DI*, 6, 11, 25; 21, 11, 2; 28, 6; (31, 11, 1); 47, 11, 3; 53, 11, 3.
57. *DI-DA-NI*,<sup>4</sup> 6, 11, 26; 21, 11, 3; (28, 7); (31, 11, 2); 47, 11, 4;<sup>5</sup> 53, 11, 4; (55, 11, 1).
58. *A-KU-DI*,<sup>6</sup> (6, 11, 27); 21, 11, 4; (31, 11, 3); (47, 11, 5); 53, 11, 5; (55, 11, 2); (57, 1).
59. *A-KU-DI-MA*, 5, IV, 1; (19, 11, 1); 21, 11, 5; (31, 11, 4); (47, 11, 6); 53, 11, 6; 55, 11, 3; (57, 2).
60. *A-KU-ZU-NU*, (1 Rev. IV, 1); 5, IV, 2; (6, III, 1); 19, 11, 2; 31, 11, 5; (55, 11, 4); 57, 3.<sup>7</sup>
61. *i-din-anum*, "Anu has given," 1 Rev. IV, 2; 5, IV, 3; 6, III, 2; 19, 11, 3; 31, 11, 6; 57, 4. Also in LBD, RPN, ST II, etc.<sup>8</sup>
62. *i-din-ê-a*, "Ea has given," 1 Rev. IV, 3; 5, IV, 4; 6, III, 3; 19, 11, 4; 31, 11, 7; (57, 5). Also RPN. Cf. *i-din-<sup>d</sup>ê-a*, BL.
63. *i-din-<sup>d</sup>sin*,<sup>9</sup> "Sin has given," 1 Rev. IV, 4; (2, 11, 1); 5, IV, 5; 6, III, 4; 19, 11, 5; 31, 11, 8; 57, 6. Also in LBD, CPN, RPN, etc.
64. *î-li-pu-ti* (Abbrev.), "My god, (protect?) my person!"<sup>10</sup> 1 Rev. IV, 5; (2, 11, 2); 5, IV, 6; (6, III, 5); 19, 11, 6; 31, 11, 9; (61, 11, 1). Cf. also *ša-lim-pu-ti*, BB.

<sup>1</sup> First overlooked, and then added between the lines.

<sup>2</sup> Another transliteration could be: *ŠU-<sup>d</sup>RA* "The gift of RA." Cf. discussion in Pt. III.

<sup>3</sup> Written *di-ib-ṭi* (scribal error).

<sup>4</sup> The three names are Sumerian. The sign *DI* may have a phonetic value ending in *d*; cf. *lugal-DI-da-ge=be-el di-ni* in IV R 2, 3c (Br. 9526) and also Br. 9522, 9528.

<sup>5</sup> Written *ki-da-ni* (scribal error).

<sup>6</sup> *A-KU* is probably the name of a god; cf. *<sup>d</sup>A-KU=<sup>d</sup>Sin* in CT 19, 19, 2, 51 and CT 25, 49 Rev. 6. Cf. also PB 61 and *<sup>d</sup>A-KU-ra-bi*, VS VIII 14, 40, *A-KU-i-lum*, Man. C 14, 14, D 14, 11. *DI*, *DI-MA* might be read *silim*, *silim-ma*.

<sup>7</sup> Badly written, but probably same as the others.

<sup>8</sup> Transliterated: *i-din-ilum*.

<sup>9</sup> *<sup>d</sup>Sin* takes here the place of the usual *<sup>d</sup>IM*. Cf. discussion on p. 39.

<sup>10</sup> Literally: "My face, my front." The group is probably Amoritic.



65. *ī-lī-ga-ti* (Abbrev.), "My god, (take?) my hand!" 1 Rev. IV, 6;<sup>1</sup> (2, II, 3); 5, IV, 7; (6, III, 6); 19, II, 7; 61, II, 3.<sup>2</sup> Cf. *bêl-*, *nabû-*, *šamaš-ŠU-šabat*, *bel-ŠU-šabbatanni*, *šamaš-ŠU-su-šabat* in TNB; cf. also RPN, p. 228, note 4.
66. *ī-lī-a-ti*, "I have found my god,"<sup>3</sup> 1 Rev. IV, 7; (2, II, 4); 5, IV, 8; 6, III, 7; 19, II, 8; (25 Rev. II, 1); (61, II, 3). Cf. *a-gu-ū-a-ti*, No. 166.
67. *di-wi-ir-a-bi* (Abbrev.) 2, II, 5, (var. *di-bi-ir-a-bi*,<sup>4</sup> 1 Rev. IV, 8; 5, IV, 9; (6, III, 8); (8, I, 1); 19, II, 9; (25 Rev. II, 2); 61, II, 4).
68. *di-wi-ir-a-bi* (Abbrev.) 2, II, 6 (var. *di-bi-ir-a-bi*, 1 Rev. IV, 9; 5, IV, 10; (6, III, 9); (8, I, 2); 19, II, 10; 22, II, 1; (25 Rev. II, 3); 61, II, 5).
69. *di-wi-ir-mu-ti* (Abbrev.) 2, II, 7 (var. *di-bi-ir-a-mu-ti*, 1 Rev. IV, 10; 5, IV, 11; (6, III, 10); (8, I, 3); 19, II, 11; 22, II, 2; 25 Rev. II, 4; 61, II, 6).
70. *ma-ḫir* (Abbrev.), (1 Rev. IV 11); 2, II, 8; (8, I, 4); (19, II, 12); (22, II, 3); (25 Rev. II, 5); (60, I, 1); 61, II, 7.
71. *ma-ma-ḫir* (Abbrev.),<sup>5</sup> 2, II, 9; (6, III, 12); (8, I, 5); (19, II, 13); 22, II, 4; 25 Rev. II, 6; (60, I, 2); 61, II, 8. Cf. *ma-ma-nu-um*(?), CB.
72. *ma-an-nu-um-ma-ḫir-šu*, "Who is equal to him? (=to god)" (var. *ma-an-nu-um-ma*, 10, I, 1 (?); 22, II, 5; *ma-an-nu-um-ma-ḫir*, 25 Rev. II, 7; (60, I, 3); *ma-nu-um-ma-ḫir-šu-nu*, 2, II, 10), (6, III, 13); 8, I, 6; (19, II, 14); (61, II, 9). Also in LBD, CBS 1243. Cf. *ma-an-nu-um-ma-ḫi-ir-šu*, RPN, BB; *ma-nu-um-bir-šu*, LBD; *ma-nu-um*, CB; *ma-a-nu-(ū)-um*, RPN; fem. *ma-an-na-tum*, BB; and No. 350; *ma-an-na-šu*, CBS 1271.
73. *nanna-men-gen*,<sup>6</sup> "Verily, I am Nanna," 2, II, 11, (8, I, 7); (10, I, 2); (19, II, 15); (22, II, 6); (25 Rev. II, 8); 60, I, 4. Also<sup>7</sup> in LAD, 5, 21, LBD, DTA, II; LC.

<sup>1</sup> Written *ī-lī-ub-ti* (scribal error).

<sup>2</sup> Instead of the sign *ga*, we find traces of one which might be *ta* or *ša*. Probably a scribal error.

<sup>3</sup> From *atû*? (Cf. Ungnad, *Dilbat*, p. 123.)

<sup>4</sup> The names are, in all probability, Amoritic.

<sup>5</sup> An abbreviation of the name which follows, and to be restored: *ma-an-nu-um-ma-ḫir*.

<sup>6</sup> Written *ME-DU*. The sign *DU* "gen" = *anāku*, cf. Br. 4874. On the phonetic value of the sign *DU* cf. also the *EME-SAL* *me*, *me-en* (Br. 4868-9). Very important is the equation *mu-e-gen* = *anāku* in SAI 7946.

<sup>7</sup> Always written *ME-DU*.

- Cf. *d<sup>en</sup>-lil-me-DU*, *d<sup>nin</sup>-IB-me-DU* in LBD.
74. *d<sup>nanna</sup>-za-e-me-en* (translated: *sin lu-ú a-na-ku*, 7, I, 7) (var. *d<sup>nanna</sup>-za-me-en*, 2, II, 12), "Verily, thou art Nanna,"<sup>1</sup> (6, III, 16);<sup>2</sup> 7, I, 8; (8, I, 8); (10, I, 4); (19, II, 16); 22, II, 7; (25 Rev. II, 10);<sup>3</sup> (60, I, 5); (63 Rev. II, 1). VATh 1468, 1469 (in MAP 49).
75. *d<sup>nanna</sup>-gú-gal* (translated: *sin a-ša-ri-id*, 7, I, 8), "Nanna is a leader," 2, II, 13; (6, III, 15);<sup>3</sup> 7, I, 9;<sup>4</sup> 19, II, 17; (omitted in 22, II); 25 Rev. II, 9;<sup>3</sup> 60, I, 6; 63 Rev. II, 2. Also in LAD, HPN. Cf. *d<sup>IM</sup>-gú-gal*, VS IX, 200, 7.
76. *lugal-me-lám* (Abbrev.), "The king is a fearful splendor," (2, II, 14); (6, III, 17); 19, II, 18; 22, II, 8; 60, I, 7; 63 Rev. II, 3. Also in LAD, HPN, etc. Cf. *lugal-me-lám-pu*, *lugal-me-lám-tu(gu)*, *lugal-me-lám-kiš* in the names of Pt. III.
77. *lugal-ġar*<sup>5</sup> (Abbrev.), "The king is the thunder," (6, III, 18); (22, II, 9); 60, I, 8; 63 Rev. II, 4. Also in RTIIh 75, Rev. 7; BM 19740, I, 22 (in CT 3, 31). Cf. *Lugal-ġar-an-ni*, In. II, 2833, and *lugal-ġar-an-na* in Pt. III.
78. *lugal-LAGAR+GUNU-e*,<sup>6</sup> (6, III, 19); 60, I, 9; 63 Rev. II, 5. Also in LAD, ST II 65 Obv. 8.
79. *ĠAR-bi*, 6, III, 20; 60, I, 10; (63 Rev. II, 6). Cf. *ġar-bi-KU*, RTIIh 108, II, 3.
80. *URU-bi*,<sup>7</sup> 6, III, 21; 60, I, 11; 63 Rev. II, 7.
81. *ra-bi*,<sup>8</sup> (6, III, 22); 60, I, 12;

<sup>1</sup> The translation "Verily, thou art Nanna," is in contradiction to the interpretation "*Sin-lá-anáku*" of text 7. But this must be due to an oversight of the scribe, and we should refer this gloss to the name *d<sup>nanna</sup>-men-gen* which is now omitted in text 7, but which certainly preceded it in the document of which No. 7 is a copy. While the element *men* is common to the pronouns of the first and second person singular (cf. Br. 10401-2, SAI 7928, 7944 and GT, p. 42 ff.), the element *z* belongs only to those of the second person, singular and plural. *Za-e*=*atta*, *atti* (Br. 11762-3), *za-e-me-en*=*atta* (Br. 11762), *attunu* (SAI 9038). It is only sufficient to glance through the long list of pronouns in HGT No. 152, Cols. VI-VIII (translated and commented in GT, p. 31 ff.) to recognize that there are no exceptions to this rule. *d<sup>Nanna</sup>-za-e-me-en* should therefore be rendered in Akkadian: *Sin-lu-u-at-la*.

<sup>2</sup> Placed after *d<sup>nanna</sup>-gú-gal*.

<sup>3</sup> Precedes *d<sup>nanna</sup>-za-me-en*.

<sup>4</sup> Text 7, I, has here the gloss: 6 *bi-pu-u*. This is correct, because the next name given is No. 81.

<sup>5</sup> Pt. III No. 207 has *lugal-KAM*. The other two names are the same.

<sup>6</sup> The sign *LAGAR-GUNU* has probably the phonetic value *sig* (cf. Scheil, *Récueil de Signes*, No. 63, and Hussey, ST II, index). In the documents it is variously written, and sometimes appears like *UD+GUNU*.

<sup>7</sup> The sign for *uru* is *TE+GUNU*. Cf. DSGL, p. 50.

<sup>8</sup> This name is Sumerian, because the others are Sumerian (cf. p. 32).

- 63 Rev. II, 8. Also in BE, XV 198, 52. Cf. *ra-bi*, RTIh 5, X, 13; 121, IV, 13; Nic. 11, II, 1.
82. *na-bi-<sup>d</sup>en-lil*, "The one who calls upon Enlil,"<sup>1</sup> (6, III, 23); 7, II, 11; 60, I, 13; (63, Rev. II, 9). Also in LAD, LBD, BB, etc.
83. *na-bi-<sup>d</sup>sin*, "The one who calls upon Sin," (6, III, 24); 7, I, 12; (30, I); (34, I, 1); 60, I, 14. Also LAD, BB, RPN, CBS 1287. Cf. *na-bi-<sup>d</sup>sin*, AO 3488 (in RA, 5, p. 94).
84. *na-bi-i-li-šu*, "The one who calls upon his god," (6, III, 25); 7, I, 13; (30, 2); (34, I, 2); 60, I, 15. Also in LAD, BB, RPN, etc.
85. *a-mur-ga-za*, "I see thy hand," (5, V, 1); 7, I, 14; 30, 3; 31, III, 1; (34, I, 3);<sup>2</sup> 60, I, 16.<sup>3</sup> Cf. the fem. *a-ta-mar-kât-sa* in CPN.
86. *a-mur-še-ri-za*, "I see her punishment," 5, V, 2; 7, I, 15; 30, 4; 31, III, 2; (34, I, 4); (60, I, 17). Also CBS 1137. Cf. the fem. *še(ši)-ri-za-a-mur* in CPN.
87. *a-mur-še-ri-it-iš-tár*, "I see the punishment of Ishtar," 5, V, 3; (6, IV, 2); 7, I, 16; (30, 5); 31, III, 3;<sup>4</sup> (34, I, 5); (60, I, 18).
88. *še-li-bu-um* (Hyp.), "Fox," 5, V, 4; (6, IV, 3); 7, I, 17; (30, 6); 31, III, 4; (34, I, 6). Also in RPN, HLC, RTCh 365, I, 4, etc. Cf. *še-li-bu*, CPN, LC; *še-i-li-bi* (gen.), BB.
89. *še-li-bu-ša*, "Her fox," (5, V, 5); (6, IV, 4); (7, I, 18); (30, 7); 31, III, 5; (34, I, 7). Cf. *še-li-bi-ia*, LC; *še-i-li-bi-ia*, VS VII, 154, 33.
90. *še-li-li*<sup>5</sup> (var. *li-li*, 60, II, 1), (5, V, 6); (6, IV, 5); 7, I, 19; 34, I, 8.
91. *mu-tum-él* (=AN), 5, V, 7; 6, IV, 6; 7, I, 20; (34, I, 9); 60, II, 2. Also in LBD, RPN. Cf. *mu-tu-um-él*, BM 97526, 12 (in CT 33, 49); *mu-tu-me-él*, RPN; *mu-tu-él*, Strass. Warka, 38, 31; *mu-ti-él*, VS VII 128, 3; *mu-tu-<sup>d</sup>IM*, CPN; *mu-ti-è-kur*, CPN; *mu-tu-ba-ni*?, RPN; *mu-ti-ba-aš-ti* (fem.), KB IV p. 46, I, 1; *mu-ti-a-ḫi*, CBS 1221.

<sup>1</sup> For the translation cf. Ungnad, *Dilbat*, p. 89, note 4.

<sup>2</sup> The text has *a-mur-ga-š[e]-ri-*. . . . The scribe had begun to write *ga-za* and then mixed it with the following name.

<sup>3</sup> The text has *a-mur-še-ri-za*; here, too, the name which follows has been substituted through error.

<sup>4</sup> Written *a-mur-IT-iš-tár*. This might be a scribal error, but it cannot be excluded that it may represent a variant; in this case the name would be translated "I see the hand of Ishtar."

<sup>5</sup> An abbreviation of *še-li-ib-i-li*? *Li-li*, also found in RTIh 164<sup>a</sup>, III, 12, if not a scribal error, may be a further abbreviation of the same name, and has probably nothing to do with *lilā*, the name of a class of demons.



92. *mu-tum-e-lum*, 5, V, 8; 6, IV, 7; (7, I, 21); (34, I, 10);<sup>1</sup> 60, II, 3.
93. *mu-ra-nu-um* (Hyp.), "Foal, cub," 5, V, 9; (6, IV, 8); (10, II, 1); (34, I, 11); (60, II, 4).<sup>2</sup> Cf. *mu-ra-nu*, CPN, TRU 267, 19.
94. *i-túr-anum*,<sup>3</sup> "Anu has become merciful," 5, V, 10; 6, IV, 9; 10, II, 2; (34, I, 12); (60, II, 5).<sup>4</sup>
95. *i-túr-ê-a*, "Ea has become merciful," 5, V, 11; 6, IV, 10; 10, II, 3;<sup>5</sup> (60, II, 6).<sup>6</sup>
96. *i-túr-<sup>d</sup>IM*, "IM has become merciful," (5, V, 12); 6, IV, 11; 10, II, 4; (60, II, 7).<sup>7</sup>
97. *li-túr* (Abbrev.), "May he become merciful!" 6, IV, 12; 60, II, 8.
98. *li-túr-ru* (Abbrev.), "May they become merciful" (var. *li-túr-ra*, 6, IV, 13), 60, II, 9.
99. *li-túr-ru-ni?* (Abbrev.), "May they become merciful," (6, IV, 14); 60, II, 10.
100. *me-abzu-ta*,<sup>8</sup> "The oracle from the deep," 6, IV, 15; 60, II, 11.
101. *me-an-ta*, "The oracle of Anu" (var. [*me*]-<sup>d</sup>IM, 6, IV, 16), 60, II, 12.
102. *me-[dur]-an-ki*, "The oracle of Duranki" (var. *dur-an-ki*, 6, IV, 17), (8, II, 1); 60, II, 13. Cf. *dingir-dur-an-ki*, PB and *en-me-dur-an-ki*, "The oracle lord of Duranki," the name of the seventh prediluvian king; = εὐδωραχος (HT p. 86).
103. *šeš-ba-lu(gu)*, "Shesh has a portion"<sup>9</sup> 6, IV, 18; (8, II, 2); 60, II, 14.
104. *šeš-ka(l)-la*, "Shesh is powerful," 6, IV, 19; (7, II, 1); (8, II, 3); 60, II, 15. Also in LBD, SAD, HLC, HPN, etc.
105. *šeš-ki-lu(l)-la*, "Shesh is destruction,"<sup>10</sup> 6, IV, 20; (7,

<sup>1</sup> Written *mu-tum-a?-li?*. The group is Amoritic.

<sup>2</sup> Very badly written, but probably same as the others.

<sup>3</sup> Br. 3329. Cf. RPN, p. 233, note 10.

<sup>4</sup> Written *i-anum* (scribal error).

<sup>5</sup> Between the lines containing *i-túr-ê-a* and *i-túr-<sup>d</sup>IM* this text has the sign *IGI*; to be read *i-túr-lim?*. Cf. the Amor. *i-túr-li-i[m]*, in Pt. II No. 256.

<sup>6</sup> The signs *i* and *túr* have been written one above the other, and therefore appear as one sign. The whole tablet is unreliable.

<sup>7</sup> The sign *IM* is very badly written, and appears somewhat like *TUM*. Cf. preceding notes.

<sup>8</sup> Written *me-zu-ab-ta*.

<sup>9</sup> The *ba* might also be a verbal prefix of the passive theme. Cf. following note.

<sup>10</sup> *Ki-lul* = *šaḫḫaštu* "murderess," the personification of pestilence. Therefore Huber's translation of the name as "Der Bruder ist Unheil" seems hardly right. Note that *ki-lu(l)-la* is always used in conjunction with feminine elements such as *a-a-*, *ama*, *nin-*, (HPN). Moreover, a list of names composed with *šeš* is an exact counterpart of a list formed with the element *nin* (Pt. III, No. 50). These facts would point to the conclusion that the ideograph *šeš*, besides denoting a male protecting deity, may also represent a female demon. The name *a-ḫi-ša-gi-iš* (No. 430) is probably a translation of *šeš-ki-lu(l)-la*. A more complete discussion will be given in Pt. III.

- 11, 2); (8, 11, 4); 60, 11, 16. Also in LBD 44, 25; HPN, In. 11, 855. Cf. *šeš-ki-lu-la*, LC, BB: *ama-ki-lu-lu(l)-la* and *nin-ki-lu(l)-la* in HPN.
106. *lù-ê-a* (Abbrev.) "Verily, he is eternal"<sup>1</sup> (var. *lugal-ê-a*, 60, 11, 17); 6, IV, 21; 7, 11, 3; 8, 11, 5. Also in HLC pl. 100 No. 402 Rev. 5; HPN; TRU 267, 15; VS VII 113, 13; ST 11.
107. *lu-da-ri* (Abbrev.), "Verily, he is eternal,"<sup>2</sup> 7, 11, 4. Also in VS VIII 4, 34. Cf. *ilu-*, *šarru-*, *be-lî-lu-da-ri* in RPN and TNB.
108. *lù-ša-lim* (Abbrev.), "Verily, he makes safe"<sup>3</sup> (var. *lu-ša-lim*, 7, 11, 5; *lugal-ša-lim*, 60, 11, 18), (6, IV, 22); 8, 11, 6. Also in GTD, 5498 Rev. 11, 5576 Rev.; TD 50, etc.<sup>4</sup> Cf. *lu-ša-lim* VS VII 5, 14 (=6, 15); *lu-ša-lim-be-lî*, RPN.
109. *lù-me-lâm* (Abbrev.), "Verily, he is a fearful splendor"<sup>5</sup> (var. *lu-i-mi-ti*,<sup>6</sup> 7, 11, 6; *lugal-me-lâm*, 60, III, 1; 6, IV, 23). Cf. *î-lî-i-mi-ti*, *sin-i-mi-ti* in RPN; *îr-ra-i-mi-ti* in LAD.
110. *<sup>d</sup>sin-rê'û*, "Sin is a shepherd," (6, IV, 24); 7, 11, 7; 60, III, 2. Also in LAD, RPN, VS VII 20, 15.
111. *<sup>d</sup>sin-ri-me-ni*, "Sin is merciful," (6, IV, 25); 7, 11, 8; 60, III, 3. Also LAD, HPN (seals); BB.
112. *<sup>d</sup>sin-ri-žu-šu*, "Sin is his help," (6, IV, 26); 7, 11, 9;<sup>7</sup> 60, III, 4.<sup>8</sup> Cf. names under *rîšu* in CPN, p. 196.
113. *ê-a-ba?-ni*, "Ea is creator," (2, III, 1); 60, III, 5. Also in LBD, GTD; In. 11, 715, etc.
114. *ê-a-ga?-mil?* "Ea spares," (2, III, 2); 60, III, 6.
115. *ê-a-...*, (2, III, 3); 60, III, 7.
116. *i-ṭul-anum*, "Anu has looked upon" (var. *û-ṭul-anum*),<sup>9</sup> 2, III, 4), (34, 11, 1); 60, III, 8. Cf. *li-ṭul-ilum*, *û-ṭul-ištar*, *u-ṭul-<sup>d</sup>ma-mi*, in RPN.
117. *i-ṭul-ê-a*, "Ea has looked upon," (34, 11, 2); 60, III, 9.
118. *i-ṭul-<sup>d</sup>IM*, "IM has looked upon," 34, 11, 3; 60, III, 10.<sup>10</sup>

<sup>1</sup> Or, "May he be eternal." This and the following three names are discussed at length on p. 30 f.

<sup>2</sup> This is another Akkadian form of the preceding name. Cf. p. 31 and note 2.

<sup>3</sup> Or, "May he be safe."

<sup>4</sup> Always transliterated *awil-ša-lim*.

<sup>5</sup> "The man is splendor" is also grammatically possible, but cf. p. 31.

<sup>6</sup> Akkadian translation of *lù-me-lâm*.

<sup>7</sup> After *<sup>d</sup>sin-ri-žu-šu* 7, 11 has the gloss: 9 *bi-pu-u*.

<sup>8</sup> Very badly written: *<sup>d</sup>Sin-ri-e-im?*

<sup>9</sup> "Look upon, O Anu!"

<sup>10</sup> The sign *IM* has been left out for lack of space.

119. *ib-ni-anum*, "Anu has created," 34, II, 4; 60, III, 11.<sup>1</sup> Also in RPN, HPN, TD, 70 Obv. 4, TRU 14, 17.<sup>2</sup> Cf. *ib-ni-e-lum*, LC.
120. *ib-ni-ê-a*, "Ea has created." 34, II, 5; (48, 1); 60, III, 12.<sup>1</sup> Also in LBD, BE XV, RPN, In. II, 778.
121. *ib-ni-<sup>d</sup>IM*, "IM has created," 34, II, 6; (48, 2); 60, III, 13.<sup>1</sup>
122. *u-bar-ru-um*<sup>3</sup> (Abbrev.), 7, II, 11; (34, II, 7); (48, 3); 60, III, 14. Also CPN, RPN, LBD, etc. Cf. *u-bar*, In. IV, 8109.
123. *u-bar-ru-ni* (Abbrev.), 7, II, 12; (34, II, 8); (48, 4); 60, III, 15.
124. *u-bar-<sup>d</sup>sin* (var. *u-bar-ru-<sup>d</sup>sin*, 60, III, 16), 7, II, 13; (34, II, 9); (36, I, 1); (48, 5). Also in RPN. Cf. *u-bar-XXX*, VS VII 37, 24.
125. *taš-me-tum* (Abbrev.), "She has heard" (var. *taš-mi-tum*, 7, II, 14), (36, I, 2; 60, III, 17). Cf. *anu-taš-me-zi-ik-ri*, HIR, 68, 31c.
126. *taš-me-a-ni* (Abbrev.), "She has heard me," 7, II, 15; 36, I, 3.
127. *taš-me-iš-tár*, "Ishtar has heard," 7, II, 16; (36, I, 4).
128. *<sup>d</sup>a-ba-....*,<sup>4</sup> 7, II, 17; (36, I, 5); (52, I, 1); 60, IV, 3.
129. *<sup>d</sup>a-ba-ri-mi-it* (Abbrev.), "Aba is the shelter" (var. [*<sup>d</sup>a-ba-ri-me-it*, 60, IV, 4), 7, II, 18; (36, I, 6); (52, I, 2). Cf. *na-di-a-ba-ri-mi-it*, CBS 1288.
130. *<sup>d</sup>a-ba-ri-ša-at* (Abbrev.), "Aba is the first one," 7, II, 19; (36, I, 7); (52, I, 3); (59, 1); (60, IV, 5). Cf. *<sup>d</sup>A-A-ri-ša-at* in RPN.
131. *<sup>d</sup>šamaš-ra-bi*, "Shamash is great," 7, II, 20; (36, I, 8); 59, 2; (60, IV, 6). Also in RPN, LC, BB.
132. *<sup>d</sup>šamaš-tâb*,<sup>5</sup> "Shamash is good," (36, I, 9); 59, 3; (60, IV, 7).
133. *<sup>d</sup>šamaš-ba-ni*, "Shamash is creator," 36, I, 10; 59, 4; (60, IV, 8). Also in RPN, LBD, BB. Cf. *ba-ni-<sup>d</sup>šamaš*, BB.
134. *ur-KUR-ŠUL-a*, "The servant of Kurshul," (36, I, 11); 59, 5; (60, IV, 9).
135. *ur-ki-dagal-la*, "The servant of Kidagal (=the large place),"<sup>6</sup> 36, I, 12; 59, 6; (60, IV, 10). Cf. *ur-ki-*

<sup>1</sup> This and the following two names have been written: *ib-anum*, *ib-ê-a*, *ib-<sup>d</sup>IM*. In all of the three cases this is due to an oversight of the scribe.

<sup>2</sup> In all quotations, transliterated as *ib-ni-ilum*.

<sup>3</sup> *U-bar* is probably a verbal element. Cf. the following group, which is identical in formation.

<sup>4</sup> Text 60, IV, 3 gives a portion of the last sign, which might be *at*. 7, II, 18 has traces of the first two signs, but they are blurred. To be restored *šar-ša-at* or *šar-ra-at*?

<sup>5</sup> *Tâbum*, in the lists of Pt. II, is always written *tâ-bu-um*.

<sup>6</sup> *Ki-dagal* is probably the same as *ki-gal*. The three elements of this group may be identical in meaning.



- gal-la*, In. II, 911; *lugal-ki-gal-la*, DP 191, III; ST II.
136. *ur-bi-maĝ*, "The servant of Bimag" (var. *ur-bi-maĝ*,<sup>1</sup> 60, IV, 11), 36, I, 13; 59, 7.
137. *ša-ad-a[n-na]*<sup>2</sup> (var.? *ša-DUM-an-na*, 60, IV, 12), 36, I, 14. Cf. *lù-ša-ad?*... Bu 91-5-9, 476 I. 20 (in CT 6, 31).
138. *ša-ad-ana*<sup>3</sup> (var.? *ša-DUM-ana*, 60, IV, 13), 36, I, 15.
139. *ša-ad-an-ki* (var.? *ša-DUM-an-ki*, 60, IV, 14), 36, I, 16.
- .....<sup>4</sup>
160. ....-a, 36, II, 1.
161. ....-ti, 36, II, 2.
162. ....-<sup>d</sup>....?, 36, II, 3.
163. ....-<sup>d</sup>ninni, 36, II, 4.
164. ....-<sup>d</sup>lama,<sup>5</sup> 36, II, 5; 52 Obv. 1.
165. *a-gu-ú-a*, "My Agu,"<sup>6</sup> 36, II, 6; (52 Obv. 2). Also in LAD, LBD. Cf. *a-gu-a*, AO 3484 Obv. (in RA 5, p. 94) *a-gu-ia*, BL; and (fem.) *a-gu-ú-ia*, LC.
166. *a-gu-ú-a-ti*, "I have found Agu," 36, II, 7; (52 Obv. 3). Cf. *ì-lì-a-ti*; No. 66.
167. *a-gu-ú-a-in-ma-ti*, "My Agu is the eye (=light) of the land," 36, II, 8; (52 Obv. 4). Cf. <sup>d</sup>šamaš-*i-in-ma-tim*, <sup>d</sup>šamaš-*IGI-ma-tim*, <sup>d</sup>sin-*i-im-ma-tim*, etc., in RPN.
168. *iš-bu-um* (Hyp.) "Sprout," 52 Obv. 5.
- .....<sup>7</sup>
189. *ì-lì-am-ra-an-[ni]*, "My god, look at me!"<sup>8</sup> 35, 1. Also AO 4664 (in RA 8, 69). Cf. *ì-lì-am-ra-ni*, VS VII 1, 8; PSBA 29, 277.
190. *ì-lì-aš-ra-an-ni*, "My god, make me prosper" 35 2. Also in VS XIII 2 Rev. 2. Cf. *ì-lì-aš-ra-ni*, TRU 157, 15.
191. *ì-lì-šar-ra-an-ni*, 35, 3.

<sup>1</sup> If not due to a scribal error, the variant would ascertain the right value of the sign *NE*.

<sup>2</sup> The first element of the name is to be read in Sumerian, because *an-na* and *an-ki* are certainly Sumerian. *Ša-ad* might be an unusual value of the sign *KUR*. Cf. *S<sup>a</sup>*, V, 13. In any case, I do not believe that, in these names at least, we can interpret *ŠA-AD* as *šat*, the feminine of *šu* (cf. RPN, p. 245, note 9). The variant *ša-DUM* is not certain, since No. 60 is a very unreliable text. That might be the sign *AD* left incomplete.

<sup>3</sup> Something might be lacking after the sign *AN*. The text is unreliable.

<sup>4</sup> Text 36 leaves here a gap, which, however, cannot be large enough to include the group following (Nos. 189-209). Some numbers have been jumped so as to permit the insertion of new fragments, should they be discovered.

<sup>5</sup> The name of this god has been read in Sumerian, because the preceding <sup>d</sup>ninni clearly shows that the group was Sumerian.

<sup>6</sup> Or, "My crown." Cf. *a-gu-u*, IIR 66, Obv. 14a (Br. 13760) and IVR 35, No. 8, 1; Cf. PB 18.

<sup>7</sup> A gap, the exact length of which is impossible to estimate with precision. The mere fact that 52 Rev. follows 52 Obv. is not sufficient to decide that this section must follow the preceding one. This is established, however, by comparison of the other tablets, and especially through No. 7.

<sup>8</sup> This group present difficulties in grammar. We should have expected *a-mur-an-ni* and *i-šir-an-ni*. The names are probably Amoritic. Cf. Pt. II Nos. 346-51.

192. *ša-la<sup>d</sup>-ba-ú*, "The portion of Bau," 35, 4. Also in HPN, In. II 920.
193. *ša-la<sup>d</sup>-ama-a-LU-MÚŠ*,<sup>1</sup> 35, 5; 52, II, 1.
194. *ša-la<sup>d</sup>-ab-ba-ú*,<sup>2</sup> "The portion of Abbau," 35, 6; 52, II, 2.
195. *sib-ša-aqag-gi-pá(d)-da*, "Shepherd, called 'pure heart,'"<sup>3</sup> 35, 7; 52, II, 3. Cf. *ša-aqag-gi*, HLC, ST II, BM 103436, III, 6 (in CT 32, 12); *en-ša-aqag-gi*, TRU 112, 5, 6, In. II, 728, 906; *sib-da-uru-ša-aqag-gi*, In. IV 7384; *dingir-ša-gi-pá(d)-da*, In. IV 7557; *gê'me-ša-gi-pá(d)-da*, RTIIh 150, I, 2.
196. *sib-ni(g)-gi-na*, "The shepherd of righteousness,"<sup>4</sup> (23, II, 1); 52, II, 4.
197. *sib-mu-gê-me-en*, "My shepherd truly art thou!"<sup>5</sup> (23, II, 2); 52, II, 5.
198. *ša(g)-ba*, 7, III, 2;<sup>6</sup> 23, II, 3; 52, II, 6.
199. *ša(g)-ba-ba*, 7, III, 3;<sup>7</sup> 23, II, 4; 52, II, 7.
200. *ša(g)-ba-mu*, (7, III, 4); 23, II, 5; 52, II, 8.
201. *i-šar-ka?-ab?*, 23, II, 6. Cf. *i-šar-a-bi*, In. IV, 7001; *i-šar-ba-dan* (= *pa-da-an*, cf. below), In. II 801; ST II; TRU 10, 13; 23, 51; *i-šar-be-lí*, TRU 115, 9; *i-šar<sup>d</sup>-IM*, ST II; *i-šar-li-im*, LC; *i-šar-pá(d)-da* (var. *i-šar-pa-da-an-él*), RT 31, p. 133; *i-šar-ra-ma-aš*, TRU 182, 10; *i-šar<sup>d</sup>-šamaš*, VS VIII 14, 40; 17, 23.<sup>8</sup>
202. *i-šar-si?-ma-an-ni*, 23, II, 7.
203. *i-šar-di?-di?-e?*, 23, II, 8.
204. *ša-ba-ba-a-a*,<sup>9</sup> 23, II, 9. Cf. *ša-ba-ba*, RTIIh 159, V, 24, VII, 10; ADD; *ur-ša-ba-ba*, SAD p. 90.
205. *ša-ba-a-a*, 23, II, 10. Also Amarna 107, 16 (in CPN).
206. *ša-ba-mu*, 23, II, 11. Also BM 13138, Rev. 11 (in CT 7, 22); TRU 21, 5, 10.
207. *lù<sup>d</sup>-nanna*, "The man of Nanna," 23, II, 12. Also LAD, BAD, HLC, HPN, etc.
208. *lù<sup>d</sup>-ninni(?)*, "The man of Ninni," 23, II, 13. Also HLC, GTD.

<sup>1</sup> The last two signs are uncertain.

<sup>2</sup> *šab-ba-ú* is also found in Reisner, *Hymns* 112, 35. (PB 124.) It is probably the same as *šAB-Ú* who may be identical with *šab-ba* (cf. CT 24, 16, 17 and *ibid.* 28, 72).

<sup>3</sup> All the three names refer to god, and may therefore be considered as abbreviated.

<sup>4</sup> *Dingir-ni(g)-gi-na* = *Kit-tum*, IVR 28, 27a.

<sup>5</sup> Or, "May thou be!"

<sup>6</sup> 7, III, 2 has the gloss *ab. Šab?*.

<sup>7</sup> Under the name *ša(g)-ba-ba* we find here the sign *pád*. Is this a gloss, like the preceding?

<sup>8</sup> All these names are Amoritic.

<sup>9</sup> Note that, contrary to the usual practice, the longest name is given first place; this may suggest that the first is the more complete form of the name, and that the following is an abbreviation of it.

209. *lù<sup>d</sup>lama*, "The man of Lama," 23, II, 14. Also HPN, etc. ....<sup>1</sup>
230. *bad-ligir* (Br.6966)-*ligir-kalam-ma*,<sup>2</sup> 58, 1.
231. *bád-uru-na-mu-un-gi-en*, "The wall of his city he has made firm," (39, I, 1); 58, 2.
232. *bad-uru-na-mu-un-gi-en*, "The wall of his city he has made firm,"<sup>3</sup> 58, 3 (var. *bad-uru<sup>ki</sup>na-mu-un-gi-[en]*,<sup>4</sup> 39, I, 2).
233. *e-ku-un-DAR* (var. *i-ku-un-[DAR]*, 7, IV, 11), 39, I, 3; 58, 4.
234. *e-ši-in-DAR* (var. *i-ši-im-[DAR]* 7, IV, 12),<sup>5</sup> 39, I, 4; 58, 5.
235. *e-MÁ-ŠU-a* (var. *e-ku-mu*... 39, I, 5), (23, III, 1); 58, 6. Cf. *ur-MÁ-GIŠ-ŠU-a*, LBD 6, 25; 49, 4; LAD 82, 23; 92, 25; 93, 13.
236. *<sup>d</sup>ka-aṣ-ba-a-a* (Hyp.) (var. *<sup>d</sup>gaṣ-ba-a-a*, 7, IV, 14), 23, III, 2; 58, 7. Cf. Nos. 32, 33.
237. *<sup>d</sup>ka-aṣ-ba-ri-me-it* (Abbrev.) (var. *<sup>d</sup>gaṣ-ba-[ri-me-it]*, 7, IV, 15), "Kazba is the shelter," 23, III, 3; 58, 8.
238. *<sup>d</sup>ka-aṣ-ba-ri-ša-at* (Abbrev.) (var. *<sup>d</sup>gaṣ-ba-[ri-ša-at]*, 7, IV, 16), "Kazba is the first one," 23, III, 4; 58, 9.
239. *e-til-pî*.....<sup>6</sup> (var. *e-te-e[l]*...., 23, III, 5), 7, IV, 17. Cf. *e-tel-pu*, VS VII 57, 11; 134, 32; 20, 14, which has the var. (in the seal) *e-tel-pî-anum*; *e-tel-bi<sup>d</sup>marduk*, VS VII 123, 12; 124, 13. Cf. also names beginning with *e-til-pî*... in CPN and *e-tel-bi*... in RPN.
240. *e-til-[pî]*..... (var. *e-te-e[l]*...., 23, III, 6), 7, IV, 18.
241. *e-til-[pî]*..... (var. *e-te-e[l]*...., 23, III, 7), 7, IV, 19.
242. *A-A-NI*... 7, IV, 20; 23, III, 8.
243. *A-A-tâbat* (?), "Aa is good," 7, IV, 21; 23, III, 9.
244. *A-A-tâ-[ba-at]*?, "Aa is good,"<sup>7</sup> 7, IV, 22; 23, III, 10.
245. *dân<sup>d</sup>*....., 23, III, 11. (Cf. Nos. 10-12 and 612.)
246. *dân<sup>d</sup>*....., 23, III, 12.
247. *dân*....., 23, III, 13.
248. *ú-ši*.....<sup>8</sup> 23, III, 14. Cf. *ú-zi-bi-tum*, *ú-zi-nu-ru-um*, RPN; *ú-zi<sup>d</sup>bu-ri-ia-aš*, *ú-zi<sup>d</sup>marduk*, etc., in CPN.
249. *ú-ši*....., 23, III, 15.

<sup>1</sup> A gap of no more than fifteen or twenty names.

<sup>2</sup> The value *bad* for the first sign is made certain by the names which follow. Cf. also *<sup>d</sup>BAD*=*<sup>d</sup>en-lil* (CT 24, 39 3-11; Br. 1497) *bad*(*ba-ad*)=*iš-tár* (?) (PB 336); *BAD*=*<sup>d</sup>sin* (PB 337). Here it will probably refer to Enlil.

<sup>3</sup> Same meaning as preceding one. *Bad* is another spelling for *bád* (cf. DSGI. III *bad*).

<sup>4</sup> *Uru<sup>ki</sup>*=*uru*, Br.895.

<sup>5</sup> Text 7 has the gloss: *ī ḫi-bi*. This is right, because No. 235 is omitted.

<sup>6</sup> Lord of the mouth is . . . Cf. Ungnad, *Dilbat*, p. 91, note 3.

<sup>7</sup> Restored in analogy with the lists of Pt. II, where *tâb* is always followed by *tâ(=ḪI)-bu-um*.

<sup>8</sup> From *ašû* "to go forth?" The verbal element might be incomplete.



250. *ú-si*....., 23, III, 16.  
.....<sup>1</sup>
271. *warad*....,<sup>2</sup> "Servant of ....,"  
2, IV, 1; 3 Rev. I, 1.
272. *kúr-ra*.....,<sup>3</sup> 2, IV, 2; (3, Rev.  
I, 2).
273. *kúr-ra-im-kala*,<sup>4</sup> "Kurra is  
mighty," 2, IV, 3; (3, Rev.  
I, 3); 39, II, 1.
274. *kúr-ra-á-gál*, "Kurra is strong,"  
2, IV, 4; (3 Rev. I, 4);  
39, II, 2. Also in DP 115,  
XIII. Cf. *lugal-á-gál*, HPN;  
<sup>a</sup>*nin-á-gál*, In. IV, 7557.
275. *ar-wi-um* (Hyp.) (var. *ar-pu*...,  
2, IV, 5; *ar-mu-e-u[m]*,<sup>5</sup> 24,  
Obv. 1), (3, Rev. I, 5);  
39, II, 3. Also in RPN  
(*ar-pi-um*); VS VIII 6, 23,  
AO 4667 (in RA 8, p. 74),  
AJSL 29, p. 185, No. 2184,  
etc.  
Cf. also *ar-pi* (var. *ar-pi-u*,  
*ar-bu-um*), the mythological  
king of Kish, HT, p. 88.
276. *ar-wi-tum* (Hyp.)<sup>6</sup> (var. *ar-mi*-  
*tum*, 24 Obv. 2), (3, Rev. I,  
6); 39, II, 4. Also in RPN  
(fem.).
277. *ar-na-ab-tum* (Hyp.), (3 Rev.  
I, 7); 24 Obv. 3; 39, II,  
5. Cf. *ar-na-bu-um*, AJSL  
29, p. 178, No. 2495;  
VS XIII 2 Rev. 6; *ar-na-ba*-  
*tum*, RPN (fem.); VS VIII  
12, 41.
278. *ik-bi-él*, "God has spoken."  
(3, Rev. I, 8); (23 IV, 1);  
24 Obv. 4; 39, II, 6. Also  
GTD 5504 Rev. 1; TRU  
300, 7.
279. *ik-bi-um* (var. *ik-bi-wa-um*,  
24 Obv. 5); (3 Rev. I, 9);  
(23, IV, 2); 39, II, 7. Cf.  
*ik-bi-tum*, AJSL 29, p. 172,  
No. 857.
280. *ik-bi-ir-ra*, "Irra has spoken"  
(var. *ik-bi-d[ir-ra?]*, 23, IV,  
3), (3 Rev. I, 10); 7, V, 1;  
(39, II, 8).
281. *i-bi-ik-da-gan*, (3 Rev. I, 11);  
7, V, 2; 17, 2;<sup>7</sup> (23, IV, 4).
282. *i-bi-ik-é-a*, (3, Rev. I, 12);  
7, V, 3; 17, 3; (23, IV, 5).
283. *i-bi-ik-iš-tár*, (3 Rev. I, 13);  
7, V, 4; 17, 4; (23, IV, 6).  
Also in LAD, RPN.
284. *ama-kù-KAL* (Abbrev.)<sup>8</sup> (3,  
Rev. I, 14); 7, V, 5;<sup>9</sup> 17,  
5; 23, IV, 7.<sup>10</sup>

<sup>1</sup> A gap of no more than fifteen or twenty lines.

<sup>2</sup> Since the rest of the name is destroyed, it is impossible to decide whether the name is to be read in Akkadian or Sumerian.

<sup>3</sup> *Kúr-gal*, or only *kúr?*, is a name of Enlil (cf. DSGI, p. 127).

<sup>4</sup> *Im-kala* = *aklu*: *im-kala(g)-ga* = *aštu*, *išikku*, *dannu*, SA1 6309 ff.

<sup>5</sup> *Mu-e* for *wu-e* > *we*. An interesting instance of the value *w* for the letter *m*.

<sup>6</sup> Feminine of *ar-wi-um*. Here, too, we have the interesting interchange of *m* and *w*. The names are probably Amoritic.

<sup>7</sup> Written without determinative?

<sup>8</sup> This must be the title of a goddess. Cf. the other two names of the group.

<sup>9</sup> In 7, II, 5 the sign *kù* is glossed *kù*.

<sup>10</sup> Written [*ama*]-*DI-kal* (scribal error).

285. *ama-ŠÚ-ĠAL-BI* (Abbrev.),<sup>1</sup>  
(3 Rev. I, 15): 7, V, 6;  
23, IV, 8.<sup>2</sup>
286. *ama-A-TU*<sup>3</sup> (Abbrev.), (3 Rev.  
I, 16); 7, V, 7; (23, IV, 9).  
Cf. *ama-lu*, HPN.
287. *ad-da-kal-la*<sup>4</sup> "Adda is strong"  
(var. *a-ad-da-kal-la*, 1 Obv.  
I, 1), 1 Obv. II, 1 (?);  
3 Rev. I, 17; 7, V, 8;  
(23, IV, 10). Also in SAD,  
GTD, TD.
288. *ad-da-dúg-ga*, "Adda is good"  
(var. *a-ad-da-dúg-ga*, 1 Obv.  
I, 2), 1 Obv. II, 2 (?);  
3 Rev. I, 18; 7, V, 9. Also  
in LAD, LBD.
289. *ad-da-gi-na* "Adda if true"  
(var. *ad-da-gé-na*, 1 Obv.  
II, 3 (?); 3 Rev. I, 19;  
*a-ad-da-gi-na*, 1 Obv. I, 3),  
7, V, 10.
290. *utu-KAM*, "Utu plants," 1  
Obv. I, 4 (also II, 4); (3  
Rev. I, 20); 7, V, 11.  
Also HPN, In. IV 7428.
291. *utu-dúg*, "Utu is good," 1  
Obv. I, 5 (also II, 5); 7,  
V, 12. Also in GTD 5550  
Obv. I.
292. *utu-sar* (var. *utu-DUN*, 7,  
V, 13), 1 Obv. I, 6 (also  
II, 6).
293. *en-šibir-ra-šú-dū* (translated:  
*be-lum ša ši-bi-ir-ra šu-uk-lu-  
lum*, 7, V, 14), "The lord  
who is made perfect by  
the tiara" (var. *en-šibir-  
šú-dū*, 1 Obv. I, 7; also II,  
7); 7, V, 14. Cf. *lugal-  
šibir-za-gin-šú-dū*. No. 818.<sup>5</sup>
294. *en-šibir-ra-tum-ma* (glossed: *ša-  
a-na*,<sup>6</sup> 7, V, 15), "The lord  
who brings the (brilliant)  
tiara" (var. *en-šibir-aṣag-  
tum-ma*, 1 Obv. I, 8 (also  
II, 8); (12, 1)), 7, V, 15.
295. *en-an-na-tum-ma* (glossed: *ša-  
a-na*, 7, V, 16), (var. *en-men-  
[tum-ma]*, 12, 2). 7, V, 16.  
Also in HPN. Cf. *en-an-  
na-tum*, SAK.

<sup>1</sup> *ama-ŠÚ-ĠAL-BI* = *agu-la*, CT 25, 4, 2 (PB 227; Br. 5465; SAI 3766). Cf. also *dingir-ŠÚ-ĠAL-BI* in IIR 67, 66a (Br. 13043) who is the *utug agu-la-ge*, CT 24, 36.46 (PB 3157).

<sup>2</sup> Written *ama-ŠÚ-AN-[BI]* (very probably a scribal error).

<sup>3</sup> Probably to be pronounced *amedu*, or *emedu*. *Ama*<sup>(e-me-du)</sup> *TU* = *ilitti bīti*, VR 29, 69g (Br. 5460); *ama-A-TU*<sup>(a-ma-e-du)</sup> = *ilitti bīti*? IIR 32, 52c (SAI 3772).

<sup>4</sup> *Adda* "Father" is an appellative of some god. The writing *a-ad-da* for *ad-da* is here irregular. While *S*<sup>b</sup> 93 gives both the values *ad* and *a-ad* for the sign *AD*, in the Nippur school texts the form *a-ad-da* is used exclusively in connection with Akkadian names. This proves that *a-ad-da* was already used as the proper name of a god, probably *dIM*. In Pt. II, 25 we have a list of Akkadian names composed with *a-ad*; but before finishing the list the scribe decided for a better spelling and continued with *a-ad-da*. Cf. *a-ad-a-bi* in HPN.

<sup>5</sup> *Dū* = *kalālu*, *šu-dū* = *šuklulu* (Br. 9142, 7221). Notice the interchange of *dū* and *dū*. *Giššibir* = *šibirru* (Br. 8849) and *širritu* (Br. 8848, SAI 6605); *šišibir-šú-dū* = *maḫaddu* (Br. 8852); in the variant of No. 295 *men* = *agū* "crown, tiara."

<sup>6</sup> *I. e.* Another (form of the preceding name).

296. *má-a-gè-eš-ġé-ti(l)* (translated: *aš-šum-ia li*,<sup>1</sup> 7, V, 17), "May he live for my sake"<sup>2</sup> (var. *má-gè-eš-ġé-ti(l)*, 12, 3), 7, V, 17. Cf. *aš-šu-mi-ia-li-ib-lu-ut*, CBS 419.
297. *má-a-gè-eš-ġé-ša(g)* (glossed: *li-* 7, V, 18), "May he be prosperous for my sake" (var. *má-gè-eš- . . . . .*, 12, 4), 7, V, 18.
298. *má-a-gè-eš-ġa-ma-ti(l)* (glossed: *li-* 7, V, 19), "May he live for me for my sake" (var. *má-gè- . . . . .*, 12, 5), 7, V, 19.
299. *nin-ša(g)-ga*, "The compassionate lady," 7, V, 20. Also in LAD; ST I 23, Obv. VII, 3.
300. *nin-tu(d)-da*, "The child bearing lady,"<sup>3</sup> 7, V, 21. . . . .<sup>4</sup>
311. *tu-li-id-<sup>d</sup>šamši(-ši)*<sup>5</sup> 7, VI, 1.
312. *tu-li-id-ga-ga*,<sup>6</sup> 7, VI, 2.
313. . . . .-*am?-i-li*, 7, VI 3.
314. . . . .-*di?* (translated: *a-wi-lum*), 7, VI, 4.
315. . . . . (translated: *a-wi-li-rābi*), 7, VI, 5.
316. . . . .*a*, 7, VI, 6. . . . . (*... hi-pu-u* 7, VI, 7).<sup>7</sup>
322. . . .-*li?-bur?-an?-[ni?]*, 4, IV, 1.
323. *uru-silim*, "The city of peace,"<sup>8</sup> 4, IV, 2; 6 Obv. 1.
324. *uru-silim-mu*, "The city of my peace," (2, V, 1); 4, IV, 3; 6 Obv. 2.
325. *uru-silim-gal*, "The city of great peace," (2, V, 2); 4, IV, 4; 6 Obv. 3.
326. *ē-ki-bi* (Abbrev.),<sup>9</sup> 2, V, 3; 4, IV, 5; 6 Obv. 4. Also GTD, 5540 Rev. 5; 5573 Rev. 2; HPN; In. IV 7438. Cf. *ē-ki*, In. II 908, 2892; Nic.; CB, etc.; *ki-bi*, Nic.; *e-gi-bi* VS IX 199, 15; *ē-gi-ba*, TNB; *ē-ki-bi-gi*, DP 112, XIII; LC; *ē-ki-bi-ġé*, TSA; ST I.

<sup>1</sup> The sign *li- . . .* in the translation simply shows the verb to be in the praecative. The three verbs are probably to be completed; *li-ib-luṭ*, *li-ṭib*, *li-ib-luṭ*.

<sup>2</sup> These three names are translated in GT, p. 43. It is interesting to note that they are remarkably similar to the invocations of the old Babylonian letters. Cf. *aš-šum-mi-i-a li-ba-al-li-du-ka*, BL 27, 7-8; *aš-šum-ia da-ri-iš ū-mi-im li-ba-al-li-du-ka*, *ibid.* 3, 6-7; cf. also 2, 5-6; 4, 5-6; 11, 5-7; 16, 5, etc.

<sup>3</sup> Cf. *dama-tu-ud-da = bilit i-li*, CT 24, 13.34 (PB 230).

<sup>4</sup> A gap, probably no longer than two or five names.

<sup>5</sup> The two names are Amoritic. Cf. p. 39. Notice that *dšamši* is a feminine deity.

<sup>6</sup> On the goddess *Gaga*, cf. No. 331 and note.

<sup>7</sup> A gap, which is probably very small.

<sup>8</sup> To be connected, in meaning at least, with *uru-sa-lim*, *u-ru-sa-lim*, "Jerusalem"?

<sup>9</sup> The first sign is, in all probability, *ē*. In both texts 2 and 4 this seems to have been written over an erasure, and appears like *ká = bābu*. No. 6 has *ē-DI-bi*, certainly a scribal error. In VR 44, 39c the name *d<sup>en</sup>-lil-nibru<sup>ki</sup>-ki-bi-ge* is translated: *d<sup>en</sup>-lil ni-ib-bu-ru ana aš-ri-šu te-ir*, "Enlil, restore Nippur to its place!"



327. *uru-ki-bi* (Abbrev.), "(God, restore) the city to its place!" 2, V, 4; 4, IV, 6; (6 Obv. 5). Also in HLC; HPN; In. II 686, 750, 752, etc.
328. *ša?-ki-bi*<sup>1</sup> (Abbrev.), "From its place. . .," 2, V, 5; 4, IV, 7; (6 Obv. 6).
329. *nu-úr-<sup>d</sup>da-gan*, "The light of Dagan," 2, V, 6; (4, IV, 8); 6 Obv. 7. Also in TD.
330. *nu-úr-iš-lár*, "The light of Ishtar," 2, V, 7; (4, IV, 9); 6 Obv. 8; 23, V, 1. Also in RPN; TD; BB; GTD.
331. *nu-úr-<sup>d</sup>ga-ga*,<sup>2</sup> "The light of Kaka" (var. *nu-úr-ga-ga*, 4, IV, 10; *nu-úr-<sup>d</sup>ka-ka*, 6 Obv. 9), 2, V, 8; 23, V, 2. Cf. Nos. 46-48 and CPN, p. 168.
332. *a-lí-a-ḫu-ú-a*, "Ali is my brother,"<sup>3</sup> 2, V, 9<sup>4</sup>; (4, IV, 11); 6 Obv. 10; (7, VI, 8); 23, V, 3.<sup>4</sup>
333. *a-lí-a-ḫu-ša*, "Ali is her brother" (var. *a-lí-a-ḫu-ú-ša*,<sup>4</sup> 2, V, 10), 4, IV, 12; 6 Obv. 11; (7, VI, 9); 23, V, 4. Also in LBD. Cf. *a-lí-a-ḫu-ni* AO 4670 (in RA 8, p. 78); *a-lí-a-ḫu*, Man. A 10, 25.
334. *a-lí-a-bu-ša*, "Ali is her father," 2, V, 11; (4, IV, 13); 6 Obv. 12; (7, VI, 10); 23, V, 5. Cf. *a-lí-a-bi* (fem.) RPN, SAD.
335. *nin-gár-gal* (Abbrev.),<sup>5</sup> 2, V, 12; (4, IV, 14).<sup>6</sup>
336. *nin-tu(r)-tu(r)* (Abbrev.),<sup>7</sup> 2, V, 13; 4, IV, 15.<sup>8</sup> Also in HLC. Cf. *nin-tur*, DP 112, VII; Nic. 6 Obv. VII, 7.
337. *nin-ki-ma-ša(g)* (Abbrev.),<sup>8</sup> 2, V, 14; (4, IV, 16).<sup>8</sup>

<sup>1</sup> The first sign might be *TE+GUNU=ú-ru* "šubtum" (cf. DSGI, p. 50).

<sup>2</sup> The goddess *<sup>d</sup>GA-GA* (glossed *ka-ka*) has been identified with *Ninkarrak* (CT 25, 3, 55.) and with *Nin-šubur* (CT 24, 20.21); cf. also PB 424.

Her name is written: (1) *<sup>d</sup>ga-ga* (cf. above). (2) *ga-ga*, in *tu-li-id-ga-ga*, No. 312; *ŠU-ga-ga*, TD 60, Rev. 8; *ga-ga-da-nu-um*, PSBA 33, pl. 47, No. 30, 19. CBS 1243; (fem.) *ga-ga-da-ni-tum*, CPN, p. 168; *BĀ-ša-ga-ga*, ST I, 65 Rev. 4. (3) *<sup>d</sup>ka-ak-ka*, in *i-din-<sup>d</sup>ka-ak-ka*, LC. (4) *ka-ak-ka* in *i-din-ka-ak-ka*, RA 4, pl. 32. (5) *<sup>d</sup>ka-ka*, above and PB 1642.

<sup>3</sup> Discussion of the element *a-lí* will be given in Pt. II, in connection with the lists compounded with it.

<sup>4</sup> In texts 2 and 23 the sign *RI* is written instead of *HU*. This is remarkable, since in No. 2 the error occurs twice.

<sup>5</sup> Or, *nin-dur-gal*? This, and the following two, are names of goddesses.

<sup>6</sup> This whole group has been omitted in 7, VI and 23, V. In the latter text we have in its place: *gême-ša(g)-ga*, *gême-ka(l)-la* and *gême-šég* which, in the other texts, correspond to Nos. 360, 359 and 361.

<sup>7</sup> Cf. *nin-tu(r)-tu(r)-ri*=*bêlit ilâni* (CT 24, 25.81a; PB 2743).

<sup>8</sup> Cf. *<sup>d</sup>ki-ša(g)*=*dam-bi-sal* (i. e. *<sup>d</sup>ID*) (PB 1762, 1535).

338. *mi-gir-an-ni*, "Be favorable to me!"<sup>1</sup> (var. *mi-gir-AN*, 7, VI, II),<sup>2</sup> 2, V, 15; 23, V, 9.
339. *mi-gir-.....*, 2, V, 16. Cf. *mi-gir-<sup>d</sup>en-lil*, LBD, 23, 8, 19, 20.
340. *mi-gir-.....*, 2, V, 17.
341. *šir?-bur?-la<sup>ki</sup>-ki-dúg<sup>3</sup>* (transl. *a-lum ta-bu*), "Shirpurla is a good place," 7, VI, 14.
342. *ur<sup>ki</sup>-ki-dúg*, "Ur is a good place," 2, V, 18; (3 Rev. II, 1); 7, VI, 15. Cf. *ur<sup>ki</sup>-ki-dúg*, GTD 4690 Obv. 3; *ur<sup>ki</sup>-ki-dúg-mu*, TRU 338, 5; *uru-ki-dúg*, In. II 89c.
343. *šir-bur-la-ki-aṣag-ga* (transl. *a-lum el-lum*, 7, VI, 16), "Shirpurla is a pure place" (var. *ur[i-.....* 2, V, 19; *aṣag-.....* 3 Rev. II, 2), 7, VI, 16.
344. *amar-ki-aṣag-ga* (transl. *a-ram<sup>d</sup>MAR?-TU<sup>4</sup>*, 7, VI, 17), "The wild goat of the pure place,"<sup>5</sup> (3 Rev. II, 3); 7, VI, 17. Cf. *amar-ki*, TSA 44, I, 5; *lugal-amar-aṣag*, CB.
345. *amar-<sup>d</sup>da-mu* (transl. *bûr-<sup>d</sup>da-mu*, 7, VI, 18), "The wild goat of Damu," (3 Rev. II, 4); 7, VI, 18. Also in SAD 96, 28.
346. *amar-<sup>d</sup>šuba<sup>6</sup>* (transl. *bûr-sin*, 7, VI, 19), "The wild goat of Sin," 3 Rev. II, 5; 7, VI, 19. Also in BAD. Cf. *amar-šuba*, TD; In. I 1206; ST II; *amar-šuba*, GTD 5498 Rev. I, 5519 Obv.; RTCh 352, II, 2; TSA (written: *bur-ninni-za*).
347. *á-ṣi(d)-da<sup>7</sup>* (Abbrev.) (transl. *a<sup>d</sup>šamaš, a-ḫu-lap ki-nim*, 7, VI, 20), "The woe of the

<sup>1</sup> If we consider *an-ni* as the pronominal suffix of the first pers. sing., *mi-gir* is a verbal form from *maḡáru*, but we should expect *mu-gur-an-ni* (Ip.) or *im-gur-an-ni* (Prt.). If *mi-gir* be considered a noun or an adjective, the *an-ni* probably means "Anu," or "of Anu." The following two names could then be completed: *mi-gir-é-a*, *mi-gir-<sup>d</sup>IM*. The lecture *mi-gir-ilu-ni* is probably to be discarded.

<sup>2</sup> 7, VI, 12 has here ... *ḫi-bi*. The traces preceding the word *ḫi-bi* cannot be those of the numeral, which would be here expected. The line is probably to be restored: 1 *mi-gir ḫi-bi*, i.e. one of the names beginning with *mi-gir* is destroyed.

<sup>3</sup> The identification of the name Shirpurla is rendered more probable by the gloss *a-lum* which also recurs in 7, VI, 15.

<sup>4</sup> "The wild goat of Amurru?". The sign *MAR* is not regularly inscribed: it might be *ba?-aš-tu*.

<sup>5</sup> In VR 51, 53<sup>b</sup> the king is called *amar-šilam* (Br. 2672) *-aṣag-ga-ám=šar-ru bu-ur lit-ti elliti(-ti)*, which Delitzsch translates "Glänzendes Wildkuh-Junges, d. i. herrlicher junger Wildstier" (DSGL, p. 260).

<sup>6</sup> Written *amar-ZA-USLAN+GUNU*. For the reading *šuba* cf. Thureau-Dangin, In. I, p. 13, note 1, and SAI 9017, 9018.

<sup>7</sup> In this and in the following two names the sign *Á* is glossed *a*.

- true one . . . ,<sup>1</sup> (3 Rev. II, 6); 7, VI, 20. Also in HLC, HPN, In. II 782, 857, 910. Cf. *a-ḫu-la-ap-dšamaš*, CBS 98.
348. *á-d<sup>a</sup>nanna* (Hyp.) (transl. *a sin, a-ḫu-lap-sin*, 7, VI, 21), "The woe of Nanna. . ." (3 Rev. II, 7); 7, VI, 21.
349. *á-lù-bad<sup>2</sup>* (Abbrev.) (transl. *a-ḫu-lap we-di-im, a-ḫu-lap mi-ti-im*,<sup>3</sup> 7, VI, 22), "The woe of the dead one . . ." (3 Rev. II, 8); 7, VI, 22.
350. *lugal-gaba-ri-nu-tu(gu)* (transl. *šar-rum ša ma-ḫi-ra lâ [i]-šū-ú*, 7, VI, 23), "The king who has no rival," (3 Rev II, 9); 7, VI, 23. Also in LAD.
351. [*lugal*]-*im-ri-a* (glossed: *ša-[a-na]*,<sup>4</sup> 7, VI, 24), (3 Rev. II, 10); 7, VI, 24. Cf. *lugal-im-ru-a*, In. IV 7279 and ST II.
352. *lugal-an-[ni]*<sup>5</sup> 3 Rev. II, 11.
353. *EZEN-a- . . .*, 3 Rev. II, 12.
354. *EZEN-a-dúg-[ga?]*, 3 Rev. II, 13.
355. *EZEN-šú-d[ú?]*, 3 Rev. II, 14.
356. *ka-ḡa-aṛ<sup>6</sup>* (var. *ḡa-e-ḡa-ag*, 3 Rev. II, 15), 4, V, 1.
357. *ka-ḡa(r)-ḡu-na<sup>7</sup>* (var. *ḡa-e-ḡa-ag-ḡu-na*, 3 Rev. II, 16), 4, V, 2.
358. *ka-ma-ni-zi*,<sup>8</sup> 3 Rev. II, 17; 4, V, 3. Also ST I, GTD 5496 Obv. 12; TSA; Nic., etc. Cf. *ka-ma-an-ni-zi*, SA 211 (in RA 9, p. 62), CB; and *ka-ma-ni-zi*, DP 141, I, 142 IV, *pass.*
359. *ḡême-ka(l)-la*, "The strong Woman," 3 Rev. II, 19; 4, V, 4; 23, V, 7.<sup>9</sup> Also in LAD 94, IV, 14.
360. *ḡême-ša(g)-ga*, "The compassionate Woman," 3 Rev. II, 18; 4, V, 6,<sup>10</sup> 23, V, 6.<sup>9</sup>

<sup>1</sup> *A=ab*, an exclamation of sorrow and distress. *A-ḫu-lap* is used as a noun, and means probably "Woe, lament." Cf. *a=nâku* "Howl, lament" (Br. 3981, 11348), and *á-a=nâku* (SAI 4753) and probably *nêšū* (CT 18 43, 39b, SAI 1091 1). Cf. also DSGI. under *a.B* and note *ibid.* p. 2.

<sup>2</sup> The sign glossed *bad* is very similar to *šA*, but may be another one.

<sup>3</sup> *We-di-im* and *mi-ti-im* must have the same meaning, since both of them correspond to the same ideograph. Cf. discussion in Pt. II (glossary).

<sup>4</sup> The gloss is to be restored according to 7, V, 15-16. But for this, the name could very well have been translated "The king of the storming wind." Here it will probably mean "The king who goes by himself."

<sup>5</sup> Restored according to Pt. III No. 265.

<sup>6</sup> A name of a god; cf. the two names following. Remark in the variant the interchange of the letters *k* and *ḡ*. On this cf. also the word *še-ir-ka-an-dug* in DSGI, p. 263.

<sup>7</sup> I am assuming the value *ga* for the sign *ĜAR*, in order to bring the variants in accord. Cf. following note.

<sup>8</sup> To be read *ka-ma-ni-zi* or *ga-ma-ni-zi*, and not *enim-ma-ni-zi*. This is deduced from the preceding names. There is a god *ka-ma-ni-zi*, III R 68, 31h (Br. 705) and CT 24, 7, 21.24. (SAI 99), ZA 10, 298, 51 (PB 1645). In CT 24, 7, 23 *d[KÁ]- . . . -na* might be identified with *ka-ḡa(r)-ḡu-na*, since he is the brother of *ka-ma-ni-zi*.

<sup>9</sup> In different setting.

<sup>10</sup> In this text No. 361 precedes 360.



- Also in ST I 23, Obv. VII, 14; DP 129, VI. Cf. *gême-ša(g)*, Nic. 1 Rev. III, 11; 6 Rev. V, 3; <sup>12</sup>*gême-ša(g)-ga*, DP 157, VIII.
361. *gême-šéga*, "The favorable Woman,"<sup>1</sup> 3 Rev. II, 20; 4, V, 5;<sup>2</sup> 23, V, 8.<sup>3</sup>
362. *du(g)-ga-dba-ú* (Abbrev.), "The command of Bau" (var. *du(g)-ga-d a-má-má*, 42 Obv. 1), 3 Rev. II, 21; 4, V, 7. Also in HPN; In. II, 830. Cf. *dug-ga*, SA 187 (in RA 9, p. 61); *dug-ga-ana*, AO 3322 Obv. II (in RA, 5, 82).
363. *du(g)-ga-dšara*,<sup>4</sup> 3 Rev. II, 23;<sup>5</sup> 4, V, 8;<sup>6</sup> (42 Obv. 2).
364. *du(g)-ga-zi(d)-da*,<sup>7</sup> "The standing command," 3 Rev. II, 22; 4, V, 9; 42 Obv. 3. Also GTD 5504 Rev. II, 1; HPN; TRU; In. II, 940, 4130; IV, 7523; ST II.
365. *KUR-ku* (var. [KUR]-*ku*, 3 Rev. II, 24), 4, V, 10; 42 Obv. 4.
366. *KUR-'i-i* (var. *KUR-'i-TUR*,<sup>8</sup> 4, V, 11), 3 Rev. II, 25.
367. *KUR-bu-um*, 4, V, 12. Cf. *KÚR-bi*, RA, 3, p. 134, 5.
368. *a-mur-den-lil*, "Look, O Enlil!"<sup>9</sup> 4, V, 13. Cf. *a-mur-dsin*, TD.
369. *a-mur-be-lí*, "Look, O my lord!" 4, V, 14. Also Bu. 91-5-9, 858 l. 21 (in CT, 8, 31).
- .....<sup>10</sup>
375. ....-*ma?*, 2, VI, 1.
376. ....-*gál*, 2, VI, 2.
377. ....-*an-na*, 2, VI, 3.
378. ....-*ka?*(*sag?*), 2, VI, 4.
379. ....-*lu?-ša*, 2, VI, 5.
380. ....-*a?-hu-um*, 2, VI, 6.
381. [*ta*]-*din-iš-tár*, "Ishtar has given," 2, VI, 7.
382. [*ta*]-*din-a-ba*, "Aba has given,"<sup>11</sup> 2, VI, 8.
383. *ta-din-nu-nu*, "Nunu has given," 2, VI, 9. Cf. *ta-ad-di-in-nu-nu*, RPN (fem.); *ta-di-in-nu-nu*, BL.
384. *ŠU-nu-nu*,<sup>12</sup> 2, VI, 10. Also

<sup>1</sup> *Šéga* (= *A-AN*), a different writing for *še-ga*.

<sup>2</sup> In this text No. 361 precedes 360.

<sup>3</sup> In different setting.

<sup>4</sup> *LAGAB+IGI-GUNU* has the phonetic value *dšara*. Cf. A. T. Clay: *Miscellaneous Inscriptions in the Yale Babylonian Collection*, p. 87 No. 111.

<sup>5</sup> In text 3 it appears written like *du(g)-ga-dNIN*.

<sup>6</sup> Placed before *du(g)-ga-zi(d)-da*.

<sup>7</sup> Cf. the EME-SAL *u-nu-un dug-ga zi(d)-da* VAT 1338 Col. II, 40 (VS II, 5), and also No. 342 where *zi(d)-da* is translated *dšamaš*.

<sup>8</sup> Probably there is no variant here. Either this is a scribal error, or the reading of text 3.

<sup>9</sup> Another possible translation is "I look upon Enlil." Cf. Nos. 85-87.

<sup>10</sup> A gap, which may be of only two names.

<sup>11</sup> Cf. *da-ba* K 4349 Q, 9 (in CT 24, 46). Notice that Aba is a feminine deity, and cf. Nos. 129-130.

<sup>12</sup> For *gimil-nunu?* But here the phonetic value is probably *šu*, as shown by *KU-nu-nu* in TC. On the other hand, it is to be remarked that there may be a similarity in meaning with the names of the preceding group.

- Bu. 88-5-12, 681 l. 18 (in CT IV, 45). Cf. Nos. 52-54 and *KU-nu-nu* TC 6 Obv. II, 3.
385. *ŠU-ki-nu-um*, 2, VI, 11.
386. ...-*ki-ir*<sup>d</sup>*ma-ma*,<sup>1</sup> 2, VI, 12.
387. ...-<sup>d</sup>*ma-mi-tum*, 2, VI, 13; (3 Rev. III, 1). Colophon: <sup>d</sup>*ELTEG-zaḡ-sal*.<sup>2</sup>

### ADDITIONAL FRAGMENTS OF THE FIRST TABLET OF THE SYLLABARY

- .....
391. *NE*....., 24, I, 2.
392. *NE*....., 24, I, 3.
393. *UN*?-?-....., 24, I, 4.
- .....
394. ....-*ri*, 61 Obv. 2.<sup>3</sup>
395. ....-*la-li-ri-ik*, 61 Obv. 3.
396. [*p*] *a-al-ba-am-ri-ig-mi*, 61 Obv. 4.
397. *išib-siḡ*,<sup>4</sup> 61 Obv. 5.
398. *išib-siḡ-gan*, 61 Obv. 6.
399. *išib*-<sup>d</sup>*nidaba*,<sup>5</sup> "The libation priest of Nidaba," 61 Obv. 7. Also RTllh 156, I, 6; Bu 91-5-9, 589, l. 10 (in CT I, 1) HPN (= *me* +).
- .....

### SECOND TABLET OF THE SYLLABARY

400. *ba*[*a*...],<sup>6</sup> 33, I, 1. Cf. *ba-a-a*, HLC; *ba-a-da*, In. II 945; HPN; *ba-a-ga*, HPN; *ba-a-mu*, TRU 385, 6; HPN.
401. *ba-a*-[*ša(g)-ga?*], (33, I, 2); 45 Rev. I, 2. Also in HLC; HPN has only *ba-šaḡ-ga*.
402. *ba-a-ša(g)-ga-mu*, (33, I, 3); 45 Rev. I, 3; 50, 1.
403. *ša-ḡir-kalam-ma*, (Abbrev.) (var. *ša-ga-erem-kalam-ma*, (33, I,
- 4); 45, Rev. I, 4-5. "The temple which is the way of the land;" var.: "The temple which is the food (milk) of the people of the land," 50, 2; 54, I, 2.
404. *ša-saḡ-il-il?-i* (Abbrev.), "The temple of the lofty head" (var. *ša-saḡ-il-i*, 50, 3; *ša-saḡ-il-e*, 54, I, 3), 33, I, 5; 45 Rev. I, 6. Cf. *sag-il*-

<sup>1</sup> To be restored *šu-ki-ir*?. This seems to be required, so as to bring into relation the three names.

<sup>2</sup> Concerning the colophon, cf. p. 19.

<sup>3</sup> Section 394-9 belongs probably to the first tablet, because the reverse of No. 61 contains names belonging to it. Note, however, that in text 25 the obverse belongs to the second tablet, and the reverse to the first.

<sup>4</sup> For *išib*, cf. following note. The value *siḡ* is given by the next name.

<sup>5</sup> *ME*-<sup>d</sup>*nidaba* = *i-ši-ib ni-da-ba-ku*, 82-8-16 I Obv. 28 (Br. 10389).

<sup>6</sup> Is *ba-a* the name of a god? Cf. *ba*=*bēlum*, in Reisner, *Hymns*, 62, 17.

- ma-an-sí*, BL, and names beginning with *e-sag-ila* in RPN, p. 212, and *e-sag-ili* in CPN, p. 148.
405. *ê-lù-bi-nu-šub-bu* (Abbrev.), "The temple which man does not tear down" (var. [*ê-lu*]-*bi-nu-šub-bi*, 54, I, 4; *ê-lù-bi-nu-tu(gu)*,<sup>1</sup> 45 Rev. I, 7), 33, I, 6; 50, 4.
406. *Û-MA-NA*,<sup>2</sup> 33, I, 7; (omitted in 45 Rev. I); (50, 5); (54, I, 5). Cf. *Û-MA-NI*, SAD 117, 39.
407. *Û-MA-DU-DU*, 33, I, 8; 45 Rev. I, 8; (50, 6); 54, I, 6.<sup>3</sup>
408. *Û-NE-TI*, (32, I, 1); 33, I, 9; 45 Rev. I, 9; (50, 7); (54, I, 7).
409. *mu-ġi-a*, 32, I, 2; 33, I, 10;<sup>4</sup> 45 Rev. I, 10; 50, 8; (54, I, 8).
410. *mu-ni-za*, 32, I, 3; 33, I, 11; 45 Rev. I, 11; 50, 9.
411. *mu-ġi-g-sa* (var. *mu-KAR?-sa*, 33, I, 12), 32, I, 4; 45 Rev. I, 12.
412. *ê-lù-láġ-láġ* (Abbrev.), "The temple which gives light to man," 32, I, 5; 33, I, 13; 45 Rev. I, 13; (62 Obv. I).
413. *ê-lù-ti(l)-ti(l)* (Abbrev.), "The temple which gives abundant life to man," 32, I, 6; (33, I, 14); 45 Rev. I, 14; 62 Obv. 2. Cf. *nin-lù-ti(l)-ti(l)*, DP 111, IV; Nic. 6 Rev. IV, 13; ST I; HPN; TSA; *nin-lugal-ti(l)-ti(l)*, RTllh 162, II, 20; *dun-gi-li-ti(l)-ti(l)*, ST II.
414. *ê-lù-ti(l)* (Abbrev.), "The temple which gives life to man," 32, I, 7; 45 Rev. I, 15; 62 Obv. 3. Also in LAD; LBD; HPN (*é-gàl-ti*); ST II; In. II, 938; IV, 7307. Cf. *ê-lù*, In. IV, 7369.
415. *KA-E?-ĠA-AB-KAL*,<sup>5</sup> 32, I, 8; 45 Rev. I, 16; 62 Obv. 4.
416. *KA-KA-LĀL?-BI*, 32, I, 9; 45 Rev. I, 17; 62 Obv. 5.
417. *KA-MU-[R]I?-A* (var. *KA-MU-RI-GA*, 45 Rev. I, 18), (32, I, 10); 62 Obv. 5.
418. *<sup>d</sup>ba-ú-nin-šég*, "Bau is a compassionate lady," 32, I, 11; 45 Rev. I, 19. Also in ST II, 47 Obv. 13; HLC; HPN; In. II, 923.
419. *<sup>d</sup>ba-ú-ur-mu*, "Bau is my abundance,"<sup>6</sup> 32, I, 12; (45 Rev. I, 20). Also in ST I, 21

<sup>1</sup> The name is so very badly written that it is even uncertain if this is a real variant.

<sup>2</sup> These three names are probably abbreviated, and only the verbal element is recorded. The sign *Û* (to be read *sa*) is the verbal prefix of the middle form, while *ma* and *ne* are the pronominal infixes of the first pers. sing. and the third pers. pl. Cf. GT, p. 87 ff.

<sup>3</sup> The scribe probably wrote by mistake *Û-MA-DU*, since there is not enough space in the line for the complete name.

<sup>4</sup> There might be here a variant: the double sign *IM?* The text is badly preserved.

<sup>5</sup> Probably names of gods, phonetically written.

<sup>6</sup> Better than "Bau gives abundance." In personal names of this and of an earlier period, the verb *nadānu* would be expressed by *ma-an-sí* and, in any case, we should expect some verbal prefix.



- Rev. V, 11; ST II; Nic. (fem.); TSA; In. II, 618. Cf. <sup>d</sup>*en-ki-ur-mu* and <sup>d</sup>*nin-gir-su-ur-mu*, Nic.
420. <sup>d</sup>*ba-ú* . . . . ., (32, I, 13); 45 Rev. II, 1.
421. *ezen-zi(d)-an-na*, 45 Rev. II, 2.
422. <sup>d</sup>*EN-UM-dninni*,<sup>1</sup> 45 Rev. II, 3. Cf. *EN-UM-dIM*, GTD 5514 Obv. 14; *EN-UM-i-li*, GTD 5498 Obv. II, 6; LTD 48, 7.<sup>2</sup>
423. <sup>d</sup>*en-dū-múš-an-na*,<sup>3</sup> "Endu is the life of heaven," 45 Rev. II, 4.
424. *im-bi-KAL*, 45 Rev. II, 5. Cf. *in-bi-i-li-šu*, *in-bi-ir-ši-tim*, *in-bu-um*, *in-bu-ša* in RPN; *im-bu-ú-a*, *im-bu-uk-ki* and names in *inbi(u)* in CPN.
425. *im-bi-lum?-ma*, 45 Rev. II, 6.
426. . . . -ši? . . . . , 45 Rev. II, 7.
427. <sup>d</sup>*nin-IB-ba-ni*, "Ninib is creator," 45 Rev. II, 8.
428. <sup>d</sup>*nin-IB-ši?-du*, "Ninib is a protecting god," 45 Rev. II, 9.
429. <sup>d</sup>*nin-IB-en-nam*, "Ninib, be merciful to me!" 45 Rev. II, 10.<sup>4</sup>
430. *a-ḫi-ša-gi-iš*,<sup>5</sup> "Ahi kills," 37, I, 2;<sup>6</sup> 45 Rev. II, 11. Also in LAD; LBD. Cf. *a-ḫi-ša-gi-iš*, LC; VS VIII 3, 14.
431. *a-ḫi-li-bur-ra*, "May Ahi make me powerful!" 37, I, 3; 45 Rev. II, 12.<sup>7</sup> Cf. *a-ḫi-li-bu-ra*, LC; *a-ḫi-li-bu-ra-am* (fem.) in CT 6, 25b (quoted in LC).
432. *a-ḫi-lá-bu-um*, "Ahi is good," 37, I, 4; 45 Rev. II, 13.
433. *nam-nam-tar-ri* (Abbrev.) (var. *nam-nam-tar-um*, 45 Rev. II, 14),<sup>8</sup> "The fixing of the fates?" 37, I, 5. Cf. *nam-tar-rí*, BAD 5, II, 3; III, 4; 6, II, 11; 8, II, 4; 109, I, 3; *nam-zi-tar-ra*, HPN; *lugal-nam-tar-ri*, HLC; SAD; *dam-nam-tar-ri*, In. IV, 7242.
434. *nam-maḡ-ga* (Abbrev.), "The greatness . . ." (var. *nam-maḡ-AB* ?, 37, I, 6; *nam-maḡ-ḫu?-ab*?, 33, II, 1), 45 Rev. II, 15. Cf. *nam-maḡ*,

<sup>1</sup> The name is not necessarily complete: we may have here another instance of the liberty which the pupils took in abbreviating long names. In the form <sup>d</sup>*EN-UM-dninni-an-na*, "Ennum is the goddess of heaven;" this would be in good relation with the other two names of the group.

<sup>2</sup> To be read *EN-UM* and not *bēlum(-um)*, or *bēl-um*. *EN-UM-i-li*, "Ennum is god," may prove that *EN-UM* was used as the personal name of a deity.

<sup>3</sup> Cf. <sup>d</sup>*en-du*, CT 24, 3.37 and <sup>d</sup>*en-dū*, CT 24, 3.31; 21, 63 (PB, 933).

<sup>4</sup> Traces of characters, in 37, I, 1 may point to a variant.

<sup>5</sup> This is probably a translation of *šeš-ki-lu(l)-la*. Cf. note 10 on page 58.

<sup>6</sup> Written *a-ḫi-ša-gi* (scribal error).

<sup>7</sup> Written *a-ḫi-li?-RA-ra* (scribal error).

<sup>8</sup> Sic! We should have expected *rí* instead of *UM* in the last sign. Is this a scribal error? Cf. <sup>d</sup>*nam-tar* and <sup>d</sup>*nam-tar-ru* (Br. 2110, 2117).

- HLC; In. I, 1228; ST I; *nam-maġ-ni*, In. I, 1105; *nam-maġ-ga-ni*, In. II, 619; *nam-maġ<sup>d</sup>ba-ú*, In. II, 618.
435. *nam-tar-ib-gu-UL*, (32, II, 1); (33, II, 2); 37, I, 7;<sup>1</sup> 45 Rev. II, 16; (54, II, 1). Also in HPN; ST II, 14 Obv. II, 7; 49 Rev. I, 7. Cf. *nam-tar-ib-gu*, In. II, 917.
436. *arad-mu*,<sup>2</sup> "The servant of Mu," 32, II, 2; 33, II, 3; 37, I, 8; 45 Rev. II, 17; (54, II, 2). Also in LBD; HPN (*urú-*); TRU, etc.
437. *arad-egi*,<sup>3</sup> "The servant of 'The Princess'" (var. *arad-dam*, 32, II, 3; 37, I, 9), 33, II, 4; 45 Rev. II, 18; (54, II, 3). Cf. *arad-dam* in HLC; HPN; In. II, 878, IV, 7608.
438. *arad-lugal*, "The servant of 'The King,'"<sup>4</sup> 32, II, 4; 33, II, 5; 45 Rev. III, 1; (54, II, 4).
439. *li-bur-an-ni*<sup>5</sup> (var. *li-bur-rá(!)-ni*, 33, II, 6), 32, II, 7; 45 Rev. III, 2; (54, II, 5).
440. *li-bur-PA*,<sup>6</sup> 32, II, 5; 33, II, 7; 45 Rev. III, 3; (54, II, 6).
441. *li-bur-KU-AL-TA?* (var. *li-bur-giš-bil?-mes?-ga?*<sup>7</sup> 45 Rev. III, 4; *li-bur-ra-lù*, 32, II, 6), 33, II, 8.
442. *nu-úr-ku-bi*,<sup>8</sup> "The light of Kubi" (var. *nu-úr-la-ir*, 32, II, 8), 33, II, 9; 45 Rev. III, 5. Cf. Nos. 46-8.
443. *nu-úr-a-ba*, "The light of Aba" (var. [*nu-úr*]-*a-ba*, 33, II, 10), 32, II, 9; 45 Rev. III, 6. Cf. *nu-úr-a-ba* in LBD.
444. *nu-úr-šu-nu*, "Their light," 32, II, 10; (33, II, 11); 45 Rev. III, 7.
445. *<sup>d</sup>.....-zi-mu* (?), 32, II, 11; (33, II, 12); 45 Rev. III, 8.
446. ....<sup>9</sup> 33, II, 13.
451. *<sup>d</sup>nin-.....*, 45 Rev. III, 14.
452. *<sup>d</sup>nin-zi?*...., 45 Rev. III, 15.
453. *<sup>d</sup>ma-zi-êriš(-iš)*,<sup>10</sup> 45 Rev. III, 16.
454. *nin?-šú-gé-gé*, 45 Rev. III, 17. Also in RTCh. 399 Obv. II, 35; TSA; ST II. Cf. *nin-*

<sup>1</sup> It appears written as *nam-tar-ib-gê'me*. The last wedge is probably the first of the sign *UL*, left incomplete.

<sup>2</sup> Probably the name of a god, and not "My servant." Cf. note 6.

<sup>3</sup> Written *SAL-KU*. Cf. *<sup>d</sup>SAL-KU* (SAI 8411) and PB, 2837-40.

<sup>4</sup> Cf. *<sup>d</sup>LUGAL*, PB 1353 ff.

<sup>5</sup> In texts 32, 33, 45 the order of these three names is not the same.

<sup>6</sup> *<sup>d</sup>PA* = *<sup>d</sup>Nergal ša su-u-ki*, CT 24, 41.74; CT 25, 8.11b; *<sup>d</sup>PA* (*mu-ú-a-iš*) = *<sup>d</sup>Nabû ša Dilmun*, CT 25, 35 Obv. 21; 36 Obv. 20. Cf. also PB 2159, 2160, 2941-3, 3114.

<sup>7</sup> One would think of Gilgamesh, but the text is so badly written that this most interesting variant remains wholly uncertain.

<sup>8</sup> *Ku-bi* (for *kū-bi*) is, in all probability, a Sumerian loan word.

Cf. *<sup>d</sup>KU*, SAI 7499 and *<sup>d</sup>KU-bu*, IIR 66 Obv. 13b (Br. 13457). In Akkadian names cf. *ku-bu(um)*, *ku-bi*, LC p. 63, RPN p. 216 and note 4. It is doubtful whether *la-ir* may be another variant of the name *ku-bi*.

<sup>9</sup> Four lines destroyed. Cf. 45, III.

<sup>10</sup> Is the sign *MA* a scribal error for *nin*?

- šù(=KU)-gê-gê, ST I; DP 116, II; 117, II; In. IV, 7274; *nin-šù-gi-gi*, Nic. 16 Obv. II, 9; *en-šù-gi-gi*, DP 132, I.
455. *nin-si(g)-ga-kalama*,<sup>1</sup> 45, III, 18.  
.....<sup>2</sup>
466. *na-bi?-um?-[ba-n]i?*, "Nabium is creator," 38 Rev. I, 2.
467. *a-na-lù*,<sup>3</sup> 38 Rev. I, 3.
468. *a-na-lù-šuku*, 38 Rev. I, 4.
469. *[a-na]-lù-ku?*, 38 Rev. I, 5.  
.....<sup>1</sup>
480. ...-še?-um, 32, III, 1.
481. ....-ia?-še?-um, 32, III, 2; (41, I, 1).
482. *mu-uš?-mu-na-nu-um* (Hyp.) (var. ....-bu-um, 41, I, 2), 32, III, 3.
483. *a-dim*<sup>4</sup> (Abbrev.), "Like water ...," 32, III, 4; (37, II, 1); (41, I, 3).
484. *a-dim-ba-an-ag-eš*, "They have been made like water," 32, III, 5; (37, II, 2); 38, II, 1; (41, I, 4).
485. *a-dim-lù-ba-an-ag-eš*, "Men have been made like water,"<sup>5</sup> (37, II, 3); 38, II, 2; (41, I, 5).
486. *IM-ba-ni*, "IM is creator," 16, I; 37, II, 4; 38, II, 3; (41, I, 6).
487. *IM-na-da*, "IM is lofty" (var. *IM-na-wi-ir*, 16, 2; *IM-tappum*,<sup>6</sup> 38, II, 5; *IM-malik*, 41, I, 7), 37, II, 5.
488. *IM-na-ši*, "IM is exalted" (var. [*IM*]-*ba-zi-ir*, 41, I, 8), (16, 3); 37, II, 6; 38, II, 4.
489. *za-di*, 16, 4; 37, II, 7; (41, I, 9).
490. *za-ra-la*, 37, II, 8.
491. *za-an-da-lá*, 37, II, 9.  
.....<sup>7</sup>
528. *gir*....., 37, III, 2.
529. *gir-a*...., 37, III, 3. Cf. *gir-a-NE-KU*, Nic. 1 Obv. III, 18; 6 Obv. IV, 7.
530. *ŠEŠ?-KA*,<sup>8</sup> 37, III, 4; (41, II, 1); 46, I, 1.
531. *a-BAR-KA*,<sup>9</sup> 37, III, 5; (41, II, 2); 46, I, 2.
532. *a-BAR-NU-GİR?*, 37, III, 6; (41, II, 3); 46, I, 3.

<sup>1</sup> Phonetic writing for *si(g)-gar?* Cf. *nin-si(g)-gar*, HPN, and *nin-si(g)-gar-an-na*, PB 2704.

<sup>2</sup> A calculation with text 32 as a basis, gives hardly more than nine lines missing for two gaps (cf. above, p. 26 f).

<sup>3</sup> The three names are Sumerian. Otherwise, instead of *lù* we should have expected *a-wi-il* (cf. PPN, p. 25). *A-na=minû* (Br. 11434). Cf. *a-na-gu-UL*, *a-na-gu-gu*, *a-na-ti*, in HPN.

<sup>4</sup> In 32, III, 4 there is an erasure between the signs *a* and *dim*. It is probably the sign *dim* which had been written out of place.

<sup>5</sup> A recollection of a flood story? *Ba-an-ag-eš* is the Indicative, with passive meaning, of the theme *ba-LAL*. (Cf. GT, p. 86 ff.)

<sup>6</sup> Written *tab-ba*. In this text the order of the last two names of the group is changed.

<sup>7</sup> Probably thirty-two names are missing.

<sup>8</sup> The sign *KA* might also be read *SAG*, but, since in the following line the last sign is probably *KA*, and the two names belong to the same group, the latter reading seems established.

<sup>9</sup> *A-BAR-KA*=*a-bu*...., *is-bu*...., *ku-pu*...., *na-ka*.... in CT 18, 49. 8-11b (SAI 8773-6).



533. *a-ṣum* (Hyp.), 37, III, 7; (41, II, 4); (46, I, 4).  
 534. *a-ma-ṣum* (Hyp.), (41, II, 5); 46, I, 5.  
 535. *ḫu-um-ṣum* (Hyp.) 41, II, 6; 46, I, 6.  
 536. *ṣar-ru-um-anum*, "Anu is king,"<sup>1</sup> 41, II, 7; 46, I, 7. Cf. *ṣar-ru-um-ì-lì*, SAD; TD; HPN; TRU 313, 2; *ṣa-ru-um-ì-lì*, In. II, 645 *pass.*; *ṣa-ar-ì-lì*, In. IV, 7835.  
 537. *ṣar-ru-um-ê-a*, "Ea is king," 41, II, 8; (46, I, 8). Cf. *ê-a-ṣar-ru-um*, RPN.  
 538. *ṣar-ru-um-ba-ni*, "The king is creator," 41, II, 9; (46, I, 9).  
 539. *ŠU-a-ba*,<sup>2</sup> "Aba has given?" 41, II, 10; 46, I, 10.  
 .....<sup>3</sup>  
 565. *ḫu?*-....., 46, II, 1.  
 566. *ì-[lì]*-....., 46, II, 2.  
 567. *ì-lì*-....., 46, II, 3.  
 568. *ì-lì*-....., (25 Obv. I); 46, II, 4.  
 569. *mes-ki-àg-an-[na?]*, "The hero, the beloved of heaven?"<sup>4</sup> 25 Obv. 2; 46, II, 5.  
 570. *mes-ki-àg-nun-na*, "Hero, the beloved of the highest," 25 Obv. 3; 46, II, 6. Also in HT, pp. 89, 128.<sup>5</sup>  
 571. *mes-an-ni-pá(d)-da*, "Hero, called by Anu," 25 Obv. 4; 46, II, 7. Also in HT, pp. 89, 127.  
 572. *ṣi-ìl-ti*, 25 Obv. 5; 46, II, 8.  
 573. *ṣi-mi-in-ni* (var. *ṣi-im-mi-in-ni*, 46, II, 9), 25 Obv. 6. Cf. *ṣe-im-mi-i*, BE XV 6, 6 and 188, IV, 23 (CPN).  
 574. *ṣi-mu*,<sup>6</sup> 25 Obv. 7; 46, II, 10.  
 575. *ḫa-al-lum* (Hyp.),<sup>7</sup> 46, II, 11. Cf. *ḫa-al-lu(um)* in RPN.  
 576. *ḫa-al-él*, 46, II, 12.  
 577. *ḫa-la-mu*,<sup>8</sup> 46, II, 13. Cf. *ḫa-la-tum*, VS XIII, 9 Obv. 3.  
 578. *ḫa-gi?-ì-lì*,<sup>9</sup> "Hagi is my god." 46, II, 14.  
 .....<sup>10</sup>  
 604. ....[<sup>d</sup>*en-lil?*], 46, III, 1.  
 605. ....<sup>d</sup>*sin*, 46, III, 2.

<sup>1</sup> These three names would appear to be translations of the Sumerian *lugal-ana*, *lugal-ê-a* and *lugal-im-dù-a* (cf. TD under *ṣar-ru-um-ba-ni*). This would explain the variants *ì-lì* of No. 536 and also the fact that in No. 538 *ṣar-ru-um* is used as the name of a god.

<sup>2</sup> Some sign might be missing between *a* and *ba*.

<sup>3</sup> It is impossible to estimate exactly the length of the gap.

<sup>4</sup> Other restorations: *dingir-ra* or <sup>d</sup>.... The name is probably incomplete. The value *mes* is given in S<sup>b</sup> 120 (Br. 5952).

<sup>5</sup> This is the name of a king of the first Kingdom of Ur, and is the son of *Mes-an-ni-pá(d)-da*. The fact that two names of this group are historical is probably due to recollections and not to mere coincidence.

<sup>6</sup> Cannot be read *lim-mu* or *igi-mu*, because of the two preceding names.

<sup>7</sup> The three names are probably Amoritic, notwithstanding the fact that *ḫa-la-mu* might be good Sumerian: "My portion."

<sup>8</sup> There is an erasure between the signs *la* and *mu*.

<sup>9</sup> Cf. <sup>d</sup>*ka-gi*, II R 60, 29a, and cf. note 6 on p. 69.

<sup>10</sup> A gap, the exact length of which it is impossible to estimate with certainty.

606. *en-IB* (Abbrev.),<sup>1</sup> 46, III, 3.  
 607. *en-ṣu?* (Abbrev.), 46, III, 4.  
 608. *en-KAL*, (Abbrev.), 46, III, 5.  
 609. *inim-<sup>d</sup>nanna* (Abbrev.), "The word of Nanna," 46, III, 6. Also in LAD, LBD.  
 610. *inim-<sup>d</sup>ninni?* (Abbrev.), "The word of Ninni," 46, III, 7. Also in In. II, 855; LAD; SAD 110, IX, 6; HPN (*Ka-<sup>d</sup>Innanna*).  
 611. *inim-<sup>d</sup>en-[lil?]*<sup>2</sup> (Abbrev.), 46, III, 8. RPN (*Awât-Bêl*).  
 612. *KAL?*-....<sup>3</sup> 46, III, 9. ....<sup>4</sup>  
 638. *um-mi-[tâbat?]*,<sup>5</sup> 46, IV, 2.  
 639. *um-mi-tâ-[ba-at?]*, "The Mother' is good," 46, IV, 3.  
 640. *a-ra-ab*-....<sup>6</sup> 46, IV, 4. Cf. *ar-ra-bu*, *ar-ra-a-bu*, *ar-ra-bi*, and (fem.) *a-ra-bu-tum* in CPN; *ar-ra-bi*-, TNB.  
 641. *a-ra-ab?*-...., 46, IV, 5.  
 642. *ḥa-ab-ru?*-...., 46, IV, 6.  
 643. *ṣu?-un?*-...., 46, IV, 7. ....<sup>4</sup>  
 669. *uru-UN?*-...., 46, V, 3.  
 670. *uru-UN?-da?*-...., 46, V, 4.  
 671. *<sup>d</sup>nergal?-ib?-ni?*, "Nergal? has created?", 46, V, 5.  
 672. *<sup>d</sup>nergal?-a-bi*, "Nergal? is my father," 46, V, 6.  
 673. *<sup>d</sup>nergal?-ME?*-....<sup>7</sup> 46, V, 7.  
 674. ....-?, 46, V, 8.  
 675. ....-*mu*, 46, V, 9. ....<sup>8</sup>  
 726. *gê-me-<sup>d</sup>a*-...., 41, III, 1. Cf. *gê-me-a-ṣi-ṣar-ra*, HLC, II pl. 66, 28, I, 10.  
 727. *gê-me-a-ṣú?*-...., "The maid servant of Ashu...", 41, III, 2.  
 728. *da-da-a?*, 41, III, 3. Also in HPN; TNB. Cf. *da-da*, In. II, 4587 *pass.*; *da-da-a-a*, In. II, 4589; (fem.) *da-da-tum*, RPN.  
 729. *da-da-PI-[NE]*,<sup>9</sup> 41, III, 4. Also in LAD 8 Rev. 9. Cf. *da-da-wa-ḫar*, VS VIII, 4, 42; RPN.  
 730. *da-da-ḡa-m[a-ti(l)]*, "May Dada give me life!" 41, III, 5. Also in BM 19740, V, 126 (in CT 3, 33); HPN; TRU 9, 5.  
 731. *ud-ul-lu-ú?*<sup>10</sup> 41, III, 6. Also in LBD. But cf. *ú-du-lu* in HPN. ....<sup>11</sup>

<sup>1</sup> Three names of gods: cf. *<sup>d</sup>en-ṣu*, *<sup>d</sup>en-kal* (PB 943, 950) and also *<sup>d</sup>IB* and *<sup>d</sup>nin-IB*.

<sup>2</sup> Or, *<sup>d</sup>EN-[ZU]*="Sin"?

<sup>3</sup> Cf. Nos. 10-2, 245-7.

<sup>4</sup> A gap, the exact length of which it is impossible to estimate with certainty.

<sup>5</sup> Cf. note 7 on p. 63.

<sup>6</sup> All the three names are probably Amoritic.

<sup>7</sup> The name is to be read in Akkadian.

<sup>8</sup> It is not certain whether the section 726-731 is to be placed here or in one of the preceding gaps.

<sup>9</sup> Or, *da-da-wa-ḫar?* But the next name is probably Sumerian, and we expect here a name of the same language. Cf. *<sup>d</sup>DA-DA*, CT 24, 24.69 and PB 678.

<sup>10</sup> The sign *UL* is written over an erasure.

<sup>11</sup> The section 752-9 might be placed further towards the end of the tablet.

752. ....-*ga?*]-*ma-ti(l)*, 41, IV, 1.  
 753. ....-*AN-nu*, 41, IV, 2.  
 754. ....-*AN-ge*, 41, IV, 3.  
 755. ....-*AN-KAB?*, 41, IV, 4.  
 756. ....-*AN-GÁ-TA*, 41, IV, 5.  
 757. ....-*SA-GÁ-TA*, 41, IV, 6.  
 758. ....-*gu*, 41, IV, 7.  
 759. ....-?, 41, IV, 8.  
 .....<sup>1</sup>  
 780. *a-d*...., 27 Obv. 1. Cp. No. 00.  
 781. *á-lugal*...., 27 Obv. 2;<sup>2</sup> 37, V, 2. Cf. No. 349.  
 782. *á-gu*...., 27 Obv. 3; 37, V, 3. Cf. *a-gu-gu*, HPN.  
 783. *la-te-ni?*, 27 Obv. 4; 37, V, 4.<sup>3</sup>  
 784. *KA?-a?*....., 37, V, 5.  
 .....<sup>4</sup>  
 814. *zi?*....., 62 Rev. II, 1.
815. *gù-silim-dum-ki*,<sup>5</sup> "Gu-silim is my favor," 62 Rev. II, 2.  
 816. *gù-silim-mu-da-mi-iḫ*, "Gu-silim is favorable," 62 Rev. II, 3.  
 817. *gù-silim-mu-tab-bil*, "Gu-silim leads," 62 Rev. II, 4. Cf. *Amurru-mu-tab-li*, *Nusku-mu-tab-li*, *mu-tab-bil-ilu* and *ilu-mu-tab-bil* in CPN.  
 818. *lugal-šibir-za-gin-šú-dū*, "The king adorned with a tiara of lapis-lazuli," 62 Rev. II, 5. Cf. Nos. 293-4.  
 819. *lugal-im-gig-bal-lul*, 62 Rev. II, 6. Cf. *lugal-im*, In. II, 2932; *lugal-im-gig*<sup>6</sup> (written: *lugal-im-mi-ḫu*), HPN.  
 820. *lugal-A]N?-bal-e*, 62 Rev. II, 7.  
 .....<sup>6</sup>

## OTHER FRAGMENTS OF THE SECOND TABLET

900. ....[*a-ga*]-*DĒ*, 54, IV, 1. HLC (*gal-ušum*); HPN and  
 901. *še?-ga?-a-ga-DĒ*, 54, IV, 2. *ibid.*, p. 130, note 3, etc.  
 902. ....-*a-ga-DĒ*, 54, IV, 3. 929. *lugal-ni-te-ni*, "The King' is  
 .....<sup>7</sup> the only high one," 45 Obv. 2.  
 928. *lugal-ušumgal*<sup>8</sup> "The King' is 930. *lugal-BĀR?*, 45 Obv. 3.  
 the only great one," 45 Obv. 931. ....-*gu?-za-na-a*, 45 Obv. 4.  
 1. Also in TD 91 (Seal); 932. ....-*pu?-lum*, 45 Obv. 5.

<sup>1</sup> If the preceding sections are in proper place, the gap is here very small.

<sup>2</sup> *á-lugal?*.... The text is damaged.

<sup>3</sup> *LU-DI?*.... Very uncertain.

<sup>4</sup> Calculating on the basis of text 37, there are no more than twenty-nine names missing to the end of the tablet. Of these, seven we find in section 814-820, and twelve are lacking between 820 and the end (cf. p. 27). The gap is therefore of about ten names.

<sup>5</sup> On *gù-silim* (written: *KA-DI*), cf. IIR 48, 46e and PB 568.

<sup>6</sup> Text 62 has probably no more than twelve lines missing.

<sup>7</sup> The next section is a part of the second tablet, if we may rely on the fact that its reverse contains names belonging to it.

<sup>8</sup> Written *lugal-gal-ušum*.



933. ....-*mu-um*,<sup>1</sup> 45 Obv. 6.  
 934. ....-*zi-nu-ú-a*, 45 Obv. 7.  
 935. ....-*ĤUL-BE*,<sup>2</sup> 45 Obv. 8.  
 936. ....-*um*-.....-*um*, 45 Obv.  
       9.  
 937. [*a-ĥa-(am)-n*]*u-ta*,<sup>3</sup> "We have  
       found a brother," 45 Obv. 10.  
       Also in RPN; LC; PSBA  
       33, pl. 44, No. 20,20; CB.
938. [*a-ĥa-(am)-a*]*r-ši*, "I got a  
       brother," 45 Obv. 11. Also  
       in RPN, CB. Cf. *a-ĥa-am-*  
       *ir-šu*, RPN.  
 939. [*a-ĥa-(am)*]-*nir-ši*, "We got a  
       brother," 45 Obv. 12. Also  
       in LAD; RPN;<sup>4</sup> BB. Cf.  
       *a-ĥa-am-ni-er-ši*, RPN.  
       .....

### FRAGMENTS WHICH MAY BELONG TO EITHER OF THE TWO TABLETS

- .....  
 965. *iĥ-kur-anum*, "Anu has called,"  
       11, 1.  
 966. *iĥ-kur-ê-a*, "Ea has called," 11,  
       2. Also in RPN; CPN.  
 967. *iĥ-kur-<sup>d</sup>IM*, "Im has called,"  
       11, 3.  
 968. *AB?-ZU?-NA-ÛĜ-GA?*,<sup>5</sup> 11, 4.  
 969. ....-*AB-na-...?*..., 11, 5.  
 970. ....-*bi-dê-?*..., 11, 6.  
       .....  
 991. *ĤI*....., 13, 1,  
 992. *ĤI-ri?*....., 13, 2.  
 993. *ĤI-ri*....., 13, 3.  
 994. *ur-ki*.....,<sup>6</sup> 13, 4.  
 995. *ur-ki*....., 13, 5.  
 996. *ur-ki*....., 13, 6.  
       .....
1022. *gê-me-<sup>d</sup>nanna*, "The maid ser-  
       vant of Nanna," 15, 1.  
 1023. *gê-me-<sup>d</sup>u[tu]*, "The maid ser-  
       vant of Utu," 15, 2.  
 1024. *gê-me-<sup>d</sup>ma-[ma?]*, "The maid  
       servant of Mama?," 15, 3.  
 1025. *šu-mu*....., 15, 4.  
       .....  
 1051. *mu-ru?*....., 40, 2.  
 1052. *mu-ru*....., 40, 3.  
 1053. *si-in-KU?*....., 40, 4.  
       .....  
 1079. ....-*bur-SĪG*....., 43, 2.  
 1080. *ki-àg-ÛR*, 43, 3.  
 1081. *ÛR-ÛR*, 43, 4.  
 1082. *GUR-ÛR*, 43, 5.  
       .....

<sup>1</sup> The first element of the names of this group is still preserved in the pupil's copy, but it is too badly written to be legible.

<sup>2</sup> The name is Akkadian. To be read *ši-ib-bat?*

<sup>3</sup> The restoration of the first element of these names is made nearly certain by the nature of the second element. These names also recur in the same order in the lists of Pt. II, Nos. 1008-10. In the names of this group, *a-bu* probably refers to the blood relative. In nearly all other names, *a-bu*, *a-bi*, *a-ĥu*, *a-ĥi*, etc., are appellatives of gods. Cf. discussion in Pt. II.

<sup>4</sup> Under *a-ĥa-am-kal-lim*. Cf. Ungnad, *Dilbat*, p. 123.

<sup>5</sup> The sign *ùĝ* is that for *BÁD*.

<sup>6</sup> *Ur-KI?*.... Cf. No. 996.

DESCRIPTION OF THE TABLETS<sup>1</sup>

TEXT	PLATE	CBS	
1	1-2	5945.	Portion of unbaked tablet. Three pieces joined together. Meas. $96 \times 129 \times 36$ . Contents: Obv. Col. I: 287-294; Col. II: (same as Col. I); Rev. Col. I: 10-15; Col. II: 23-32; Col. III: 39-50; Col. IV: 60-70. IV Exp.
2	3	6388.	Fragment of baked tablet. Meas. $102 \times 87 \times 38$ . Contents: Col. I: 21-34; Col. II: 63-76; Col. III: 114-116; Col. IV: 271-275; Col. V: 325-342; Col. VI: 375-387. IV Exp.
3	4	14120.	Portion of a baked tablet. Rev. badly preserved. Meas. $131 \times 95 \times 41$ . Contents: Obv. given in Pt. III, Cols. I and II: 1165-79; Rev. Col. I: 271-290; Col. II: 342-366; Col. III: 387. IV Exp.
4	5	6442.	Upper left corner of large baked tablet. Well preserved. Meas. $63 \times 56 \times 27$ . Contents: Col. I: 1-14; Col. II: 31-44; Col. III destroyed; Col. IV: 322-337; Col. V: 356-369. IV Exp.
5	5	6383.	Lower portion of unbaked tablet. Meas. $51 \times 62 \times 21$ . Contents: Col. I: 8-17; Col. II: 32-37; Col. III: 38-47; Col. IV: 59-69; Col. V: 85-96. IV Exp.
6	6-7	13573+13578+13586+13604+13622+13630+13639+13641+13648+13674.	Many fragments joined together. Unbaked. Meas. $158 \times 115 \times 32$ . Contents: Obv. 323-334; Rev. Col. I: 4-30; Col. II: 32-58; Col. III: 60-85; Col. IV: 86-111. IV Exp.
7	8-9	1783+12609.	Two fragments of well-baked tablet joined together. Upper part also published in HGT No. 154. Meas. $113 \times 111 \times 28$ . Contents: Col. I: 43-92;

<sup>1</sup> Measurements are given in millimeters, length  $\times$  width  $\times$  thickness. Whenever tablets or fragments vary in size, the largest measurement is given. CBS=Number of the Catalogue of the Babylonian Section. The expression "Obv. not inscribed" is to be understood: "The extant part of the Obverse is not inscribed." The numbers refer to the Transliterations and Translations given on pp. 49-79.

TEXT	PLATE	CBS	
			Col. II: 103-131; Col. III: 198-200; Col. IV: 233-244; Col. V: 280-300; Col. VI: 311-6, 332-4, 338, 341-51. II Exp.
8	8	5925.	Fragment of half-baked tablet. Meas. 53×49×21. Contents: Obv. Col. I: 67-74; Col. II: 102-106. Rev. destroyed. IV Exp.
9	8	6477.	Fragment of unbaked tablet. Meas. 51×49×24. Obv. not inscribed. Rev. 32-41. IV Exp.
10	8	5955.	Fragment of unbaked tablet. Meas. 41×62×21. Obv. List of names with determinative "kuš" (not published). Rev. Col. I: 72-75; Col. II: 93-96. IV Exp.
11	9	2141.	Fragment of unbaked tablet. Meas. 65×54×29. Obv. not inscribed. Rev. Col. I: 965-970. I Exp.
12	10	6396.	Fragment of unbaked tablet. Meas. 57×47×36. Contents: Obv. 294-298; Rev. not published (cf. below, List of Duplicates). IV Exp.
13	10	5966.	Fragment of baked tablet. Meas. 47×35×11+. Contents: Obv. 991-996; Rev. destroyed. IV Exp.
14	10	5923.	Fragment of unbaked tablet. Meas. 45×36×20. Contents: Rev. destroyed; Obv. Col. I: 7-10; Col. II: 29-31. IV Exp.
15	10	5994.	Fragment of unbaked tablet. Meas. 48×53×23. Contents: Obv. 1022-1025; Rev. Sumerian Primer (not published). IV Exp.
16	10	5847.	Fragment of unbaked tablet. Meas. 48×59×20. Contents: Obv. 486-489; Rev. Sumerian Primer (not published). IV Exp.
17	10	5904.	Fragment of unbaked tablet. Meas. 75×63×31. Contents: Obv. 281-284; Rev. Syllabary (not published). IV Exp.
18	10	9782.	Round Tablet, copied from plaster cast. Original in the Imperial Ottoman Museum. Meas. Diam. 72; Thick. 7. Contents: Obv. cf. No. 32; Rev. not inscribed. II Exp.
19	11-12	5810.	Portion of baked tablet. Several pieces joined together. Meas. 162×65×45. Contents: Obv. to be given in Pt. II Nos. 869-86. Rev. Col. I: 40-52; Col. II: 59-76; II Exp.



TEXT	PLATE	CBS
20	13	5814+6445+6446. Three fragments of baked tablet joined together. Obv. of only one fragment (5814) is preserved. Meas. 115×95×35. Contents: Obv. to be given in Pt. II Nos. 1029-36; Rev. Col. I: 4-14; Col. II: 19-30; Col. III: 33-36. IV Exp.
21	13	5843. Fragment of half-baked tablet. Meas. 41×77×22. Contents: Obv. not inscribed; Rev. Col. I: 38-40; Col. II: 55-59; Col. III destroyed. IV Exp.
22	14	5948. Fragment of unbaked tablet. Meas. 80×65×30. Contents: Obv. to be given in Pt. II Nos. 763-8; Rev. Col. I: 46-53; Col. II: 68-77. IV Exp.
23	14	6457. Portion of baked tablet. Meas. 63×58×30. Contents: Col. I destroyed; Col. II: 197-209; Col. III: 235-250; Col. IV: 278-287; Col. V: 330-338; Col. VI destroyed. IV Exp.
24	15	5906. Fragment of unbaked tablet. Meas. 72×57×30. Contents: Obv. 275-279; Rev. Col. I: 391-393; Col. II destroyed. IV Exp.
25	15	5915. Fragment of unbaked tablet. Meas. 72×70×35. Contents: Obv. 568-574; Rev. Col. I: 44-51; Col. II: 66-75. IV Exp.
26	16	5840. Left upper corner of unbaked tablet. Crumbling. Meas. 54×53×24. Contents: Obv. to be given in Pt. III No. 13 ff; Rev. 20-26. IV Exp.
27	16	5973. Fragment of unbaked tablet. Meas. 53×52×26. Contents: Obv. 780-783; Rev. destroyed. IV Exp.
28	16	12667. Fragment of unbaked tablet. Meas. 58×46×31. Contents: Obv. 51-57; Rev. destroyed. II Exp.
29	16	5878. Fragment of half-baked tablet. Meas. 70×68×30+. Contents: Obv. Col. I: 28-31; Col. II: 49-52; Rev. destroyed. IV Exp.
30	16	5839. Fragment of unbaked tablet. Meas. 60×44×32. Obv. List of names with determinative "giš" (not published). Rev. 83-89. IV Exp.
31	17	5935. Fragment of unbaked tablet. Meas. 73×85×28. Contents: Obv. destroyed; Rev. Col. I: 31-36; Col. II: 56-64; Col. III: 85-89. IV Exp.
32	17	5922. Portion of unbaked tablet. Meas. 112×109×36. Contents: Obv. not inscribed; Rev. Col. I: 408-420; Col. II: 435-445; Col. III: 480-485. IV Exp.

TEXT	PLATE	CBS	
33	18	6391.	Fragment of unbaked tablet. Meas. $80 \times 65 \times 32$ . Obv. not published: it contained personal names, but badly preserved; contrary to the usual practice, it was written on the right side of the tablet. Rev. Col. I: 400-413; Col. II: 434-446; IV Exp.
34	18	3849.	Lower left corner of unbaked tablet. Meas. $78 \times 81 \times 7$ . Contents: Obv. destroyed; Rev. Col. I: 83-94; Col. II: 116-124. IV Exp.
35	19	5871.	Fragment of half-baked tablet. Meas. $66 \times 70 \times 36$ . Contents: Obv. 189-196; Rev. Syllabary (not published). IV Exp.
36	19	6656.	Fragment of unbaked tablet. Meas. $85 \times 64 \times 40$ . Contents: Obv. List of names with determinative "kuš" (not published); Rev. Col. I: 124-139; Col. II: 160-167. IV Exp.
37	20	5889.	Fragment of a baked tablet. Meas. $86 \times 54 \times 30$ . Contents: Col. I: 429-437; Col. II: 483-491; Col. III: 528-533; Col. IV destroyed; Col. V: 780-784. IV Exp.
38	20	5832.	Fragment of unbaked tablet. Meas. $42 \times 66 \times 28$ . Contents: Obv. to be given in Pt. II Nos. 1308-12; Rev. Col. I: 466-469; Col. II: 484-488. IV Exp.
39	20	6655.	Fragment of baked tablet. Meas. $32 \times 47 \times 11$ . Contents: Obv. destroyed; Rev. Col. I: 231-235; Col. II: 273-280; Col. III destroyed. IV Exp.
40	20	5912.	Fragment of baked tablet. Meas. $33 \times 30 \times 12+$ . Contents: Obv. 1051-1053; Rev. destroyed. IV Exp.
41	21	3845.	Fragment of unbaked tablet. Meas. $52 \times 64 \times 36$ . Contents: Col. I: 481-489; Col. II: 530-539; Col. III: 726-731; Col. IV: 752-759. IV Exp.
42	21	5989.	Fragment of unbaked tablet. Meas. $52 \times 60 \times 20$ . Contents: Obv. 362-365; Rev. Col. I destroyed; Col. II: 19-22. IV Exp.
43	21	5985.	Fragment of unbaked tablet. Meas. $58 \times 70 \times 38$ . Contents: Obv. 1079-1082; Rev. List of names with determinative "giš" (not published). IV Exp.
44	21	5876.	Fragment of unbaked tablet. Meas. $55 \times 66 \times 23$ . Contents: Obv. 16-20; Rev. Sumerian Primer (not published). IV Exp.

TEXT	PLATE	CBS	
45	22-23	5933.	Unbaked tablet. Fragmentary. Meas. 138×111×33. Contents: Obv. 928-939; Rev. Col. I: 400-419; Col. II: 420-437; Col. III: 438-455. IV Exp. Cf. Photograph on Pl. 34-5.
46	24	10065+11075.	Portion of baked tablet. Meas. 80×112×31. Contents: Col. I: 530-539; Col. II: 565-578; Col. III: 604-612; Col. IV: 638-643; Col. V: 669-675. II Exp.
47	25	5813.	Fragment of unbaked tablet. Meas. 72×68×21. Contents: Obv. to be given in Pt. II Nos. 461-2, 430-3. Rev. Col. I: 1-5; Col. II: 55-59. IV Exp.
48	25	5981.	Fragment of unbaked tablet. Meas. 55×47×22. Contents: Obv. 120-124; Rev. List of phrases composed with "gar" (not published). IV Exp.
49	25	6374.	Fragment of unbaked tablet. Meas. 56×44×36. Contents: Obv. Lexicographical material (not published). Rev. Col. I: 34-41; Col. II: 46-50. IV Exp.
50	26	6657.	Unbaked tablet. Very fragmentary. Meas. 141×111×32. Contents: Obv. 402-410; Rev. contained personal names, but so badly written as to be unreadable. IV Exp.
51	27	5830.	Fragment of unbaked tablet. Meas. 58×85×30. Contents: Obv. not inscribed; Rev. Col. I: 16-22; Col. II: 38-43. IV Exp.
52	27	6401.	Fragment of baked tablet. Meas. 61×45×28. Contents: Obv. 164-168; Rev. Col. I: 128-130; Col. II: 193-199. IV Exp.
53	28	5851.	Fragment of unbaked tablet. Meas. 62×59×32. Contents: Obv. to be given in Pt. III No. 9 ff. Rev. Col. I: 39-44; Col. II: 54-59. IV Exp.
54	28	5818.	Fragment of unbaked tablet. Meas. 64×67×33. Contents: Col. I: 403-408; Col. II: 435-440; Col. III destroyed; Col. IV: 900-902. IV Exp.
55	28	5970.	Fragment of unbaked tablet. Meas. 46×50×26+. Contents: Obv. Col. I: 39-43; Col. II: 57-60. Rev. destroyed. IV Exp.
56	28	5850.	Fragment of unbaked tablet. Meas. 31×47×20. Contents: Obv. destroyed; Rev. 1-3. IV Exp.
57	29	5964.	Fragment of unbaked tablet. Meas. 65×51×31. Contents: Obv. destroyed; Rev. 58-63. IV Exp.



TEXT	PLATE	CBS
58	29	5888. Portion of unbaked tablet. Meas. 149×56×46. Contents: Obv. 230-238; Rev. Sumerian Primer (not published). Cf. Photograph on Pl. 36. IV Exp.
59	29	5861. Fragment of unbaked tablet. Meas. 98×57×26. Contents: Obv. 130-136; Rev. destroyed. IV Exp.
60	30-31	13566+13581+13598+13640+13649+13675. Unbaked tablet. Fragmentary. Meas. 146×115×32. Contents: Obv. to be given in Pt. III Nos. 542-553. Rev. Col. I: 70-87; Col. II: 90-108; Col. III: 109-125; Col. IV: 128-139. IV Exp.
61	32	5936. Fragment of unbaked tablet. Meas. 112×67×33. Contents: Obv. 394-397; Rev. Col. I: 43-54; Col. II: 64-72. IV Exp.
62	33	3925. Fragment of baked tablet. Meas. 44×44×30. Contents: Obv. 412-417; Rev. Col. I destroyed; Col. II: 814-820. IV Exp.
63	33	5811. Fragment of baked tablet. Meas. 92×68×24. Contents: Obv. cf. p. 17; Rev. Col. I: 51-52; Col. II: 74-82. IV Exp.

# DUPLICATES NOT PUBLISHED<sup>1</sup>

CBS

3959. Fragment of unbaked tablet. Meas.  $42 \times 22 \times 15$ . Contents: Obv. List of names with determinative "kuš"; Rev. 27-31. I Exp.
5809. Fragment of half-baked tablet. Meas.  $80 \times 48 \times 31$ . Contents: Obv. mostly destroyed: contained mixed personal names; Rev. Col. I: 4-16; Col. II: 38-48. IV Exp.
5845. Small fragment of a large unbaked tablet. Meas.  $35 \times 33 \times 12$ . Contents: Obv. 11-15; Rev. destroyed. IV Exp.
5883. Unbaked tablet. Badly weathered. Meas.  $113 \times 58 \times 35$ . Contents: Obv. Lexicographical material. Rev. Col. I: 100-113; Col. II destroyed. IV Exp.
5916. Fragment of unbaked tablet. Meas.  $58 \times 56 \times 24+$ . Contents: Obv. Col. I: 49-54; Col. II: 72-78; Rev. destroyed. IV Exp.
5956. Fragment of unbaked tablet. Meas.  $52 \times 58 \times 34+$ . Contents: Obv. Col. I': 33-37; Col. II': 53-55. Rev. destroyed. IV Exp.
5963. Lower part of unbaked tablet. Meas.  $80 \times 105 \times 30$ . Contents: Obv. Sumerian primer; Rev. Col. I: 61-64; Cols. II and III marked out but not inscribed. IV Exp.
5965. Fragment of unbaked tablet. Meas.  $72 \times 69 \times 25$ . Contents: Obv. not inscribed; Rev. (originally of three or four columns) Col. I': 1-9; Cols. II'-III' destroyed. IV Exp.
5967. Fragment of unbaked tablet. Badly preserved. Meas.  $41 \times 30 \times 20+$ . Contents: Obv. 60-64; Rev. destroyed. IV Exp.
5975. Fragment of unbaked tablet. Meas.  $52 \times 51 \times 26$ . Contents: Obv. Col. I: 2-6; Col. II destroyed. Rev. List of temples.
6380. Fragment of unbaked tablet. Meas.  $64 \times 53 \times 24$ . Contents: Obv. Lexicographical material. Rev. Col. I: 12-19; Cols. II-IV destroyed. IV Exp.
6387. Fragment of a large, unbaked tablet. Meas.  $79 \times 66 \times 32$ . Contents: Obv. 1-6; Rev. Syllabary. IV Exp.

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<sup>1</sup> I have not published those texts which offer no variants, and which cannot be used in solving the many difficulties presented by the published texts. Most of these tablets are not well preserved or very badly written. Note that only the First Tablet of the Syllabary is represented in these duplicates. For the Second Tablet, the scarcity of texts has obliged me to publish them all irrespective of their condition.

CBS

6389. Fragment of unbaked tablet. Meas.  $82 \times 44 \times 22+$ . Contents: Obv. 63-68; Rev. destroyed. IV Exp.
6390. Fragment of unbaked tablet. Meas.  $75 \times 62 \times 27$ . Contents: Obv. (first two columns destroyed) Col. I': 45-53; Col. II': 63-65; Rev. not inscribed. IV Exp. Cf. Photograph on Pl. 37.
6396. Fragment of unbaked tablet. Meas.  $57 \times 47 \times 36$ . Contents: Obv. published, No. 12, Pl. 10; Rev. Col. I: 36-37; Col. II: 54-58. IV Exp.
6444. Fragment of unbaked tablet. Meas.  $48 \times 47 \times 21$ . Contents: Obv. List of names with determinative "ku"; Rev. 85-90. IV Exp.
6657. Unbaked tablet. Very fragmentary. Meas.  $141 \times 111 \times 32$ . Contents: Obv. published, No. 52, Pl. 26; Rev. Col. I: 1-10; Col. II: 16-28; Col. III: 30-42; Col. IV: 48-58. The tablet is so badly written that even the division of the columns is uncertain. IV Exp.
11070. Fragment of an unbaked tablet. Meas.  $74 \times 60 \times 30$ . Contents: Obv. not inscribed. Rev. Col. I: 1-7; Col. II: 16-18. II Exp.
12682. Small fragment of unbaked tablet. Meas.  $50 \times 15 \times 16+$ . Contents: Obv. 349-355; Rev. destroyed. II Exp.



# NUMBERS OF THE CATALOGUE OF THE BABYLONIAN SECTION

CBS	TEXT OR PAGE	CBS	TEXT OR PAGE	CBS	TEXT OR PAGE
1783+	7	5922	32	6444	p. 87
2141	11	5923	14	6445+	(20)
3845	41	5925	8	6446+	(20)
3849	34	5933	45	6457	23
3925	62	5935	31	6477	9
3959	p. 86	5936	61	6655	39
5809	p. 86	5945	1	6656	36
5810	19	5948	22	6657	26 and p. 87
5811	63	5955	10	9782	18
5813	47	5956	p. 86	10065+	46
5814+	20	5963	p. 86	11070	p. 87
5818	54	5964	57	11075+	(46)
5830	51	5965	p. 86	12609+	(7)
5832	38	5966	13	12667	28
5839	30	5967	p. 86	12682	p. 87
5840	26	5970	55	13566+	60
5843	21	5973	27	13573+	6
5845	p. 86	5975	p. 86	13578+	(6)
5847	16	5981	48	13581+	(60)
5850	56	5985	43	13586+	(6)
5851	53	5989	42	13598+	(60)
5861	59	5994	15	13604+	(6)
5871	35	6374	49	13622+	(6)
5876	44	6380	p. 86	13630+	(6)
5878	29	6383	5	13639+	(6)
5883	p. 86	6387	p. 86	13640+	(60)
5888	58	6388	2	13641+	(6)
5889	37	6389	p. 87	13648+	(6)
5904	17	6390	p. 87	13649+	(60)
5906	24	6391	33	13674+	(6)
5912	40	6396	12 and p. 87	13675+	(60)
5915	25	6401	52	14120	3
5916	p. 86	6442	4		

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## AUTOGRAPH PLATES



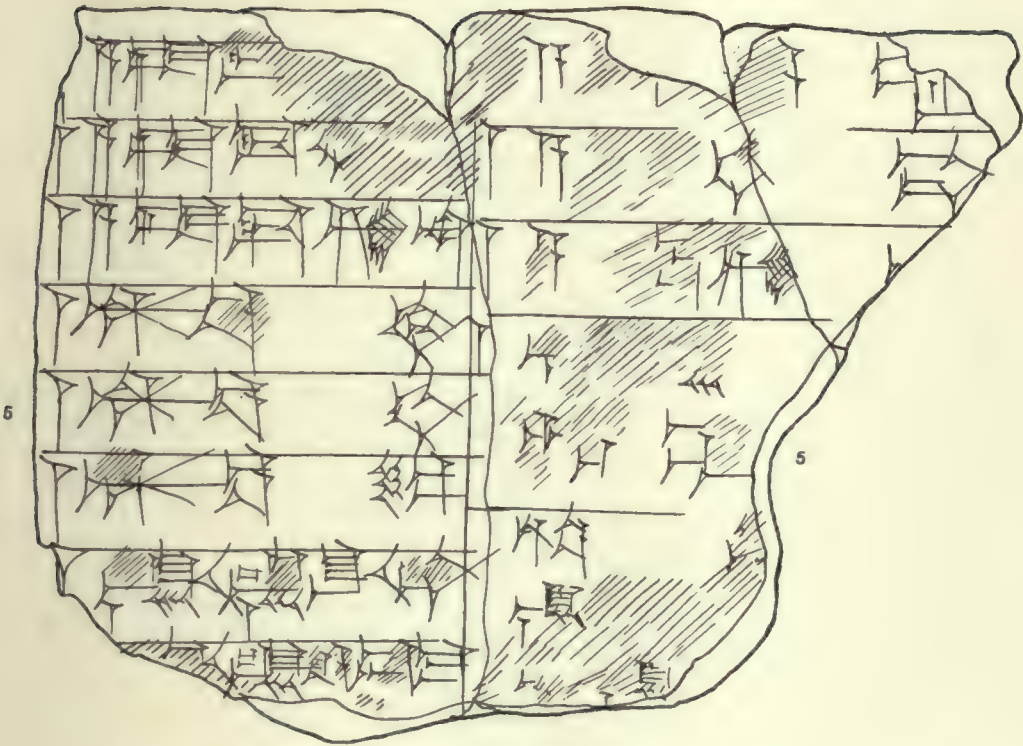


1

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Col. 1

Col. 2





1

REVERSE

Col. 3

Col. 2

Col. 1

Col. 4







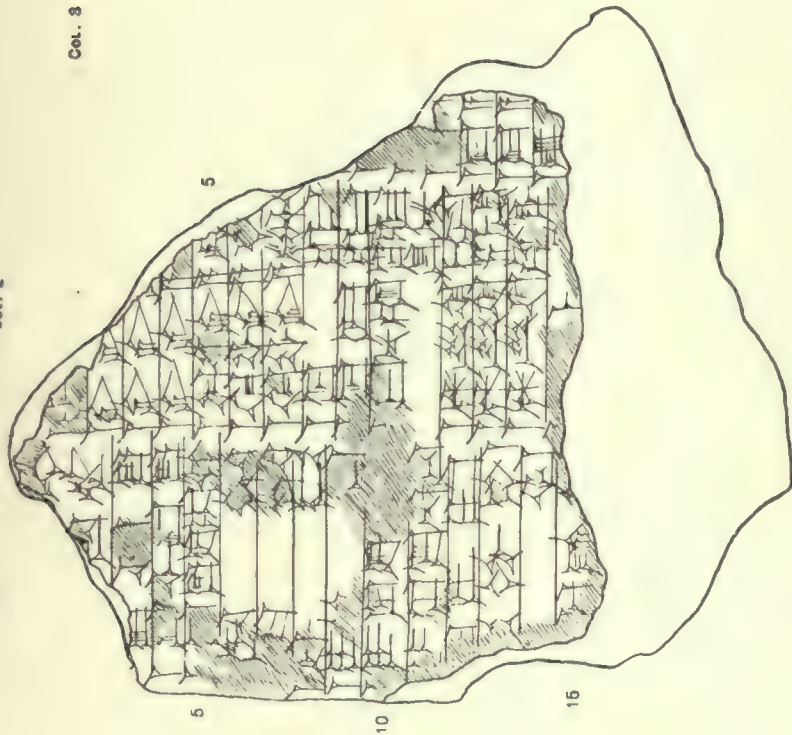
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Col. 2

Col. 3

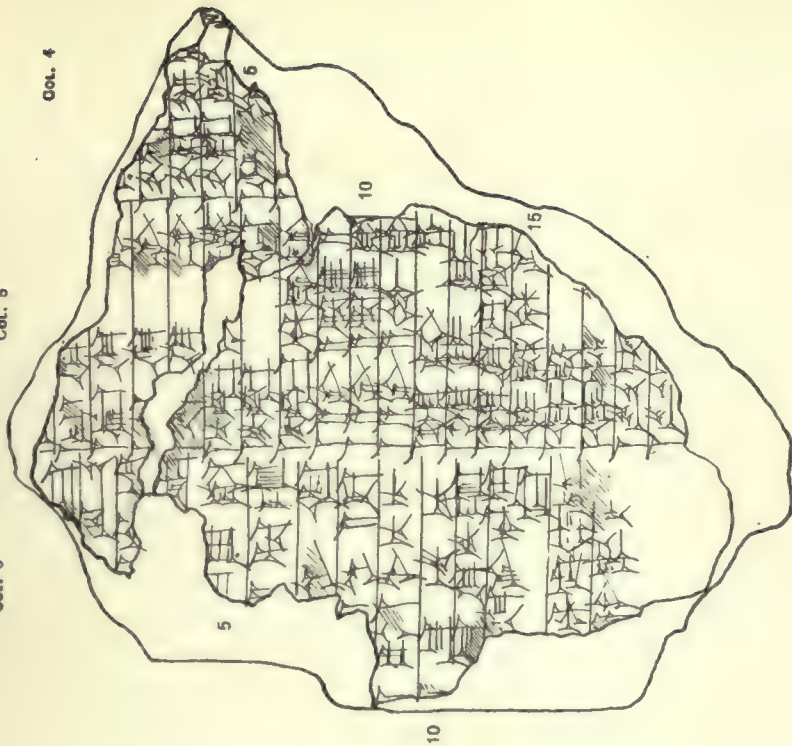


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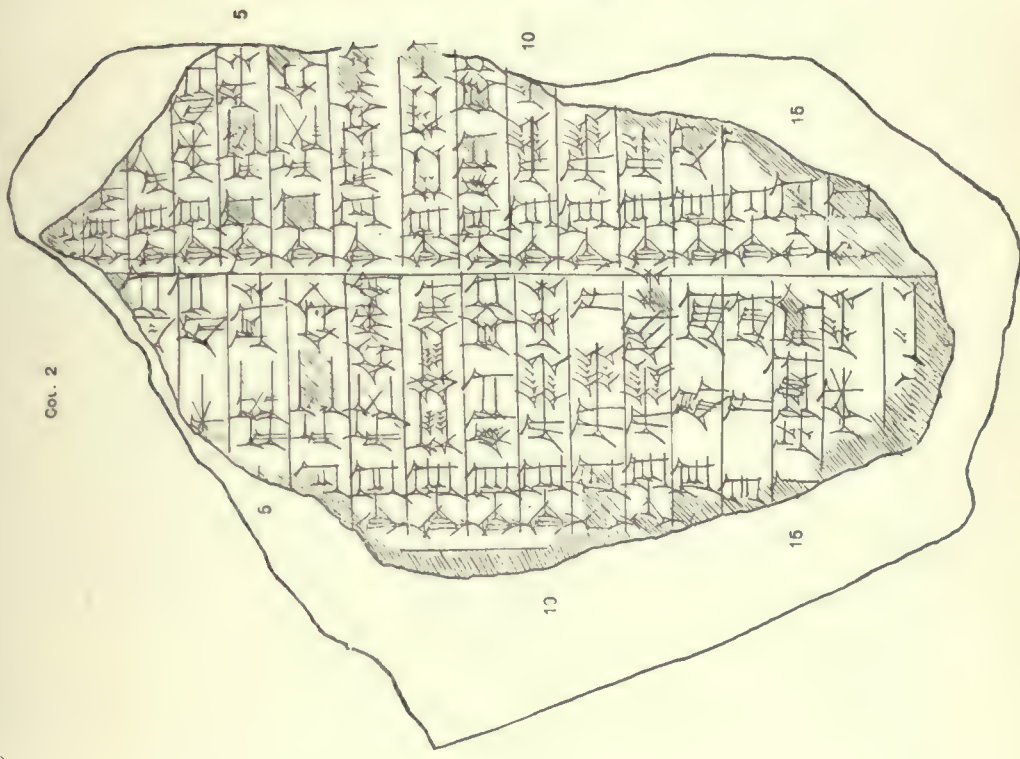




OBVERSE

Col. 1

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Col. 2

Col. 1

Col. 3



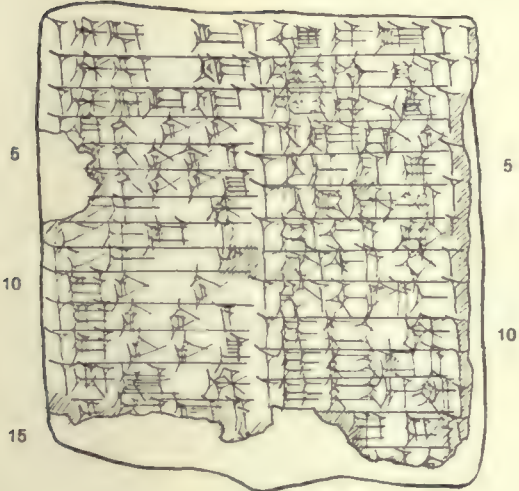




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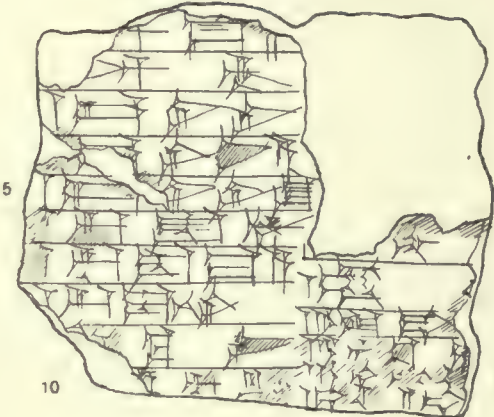
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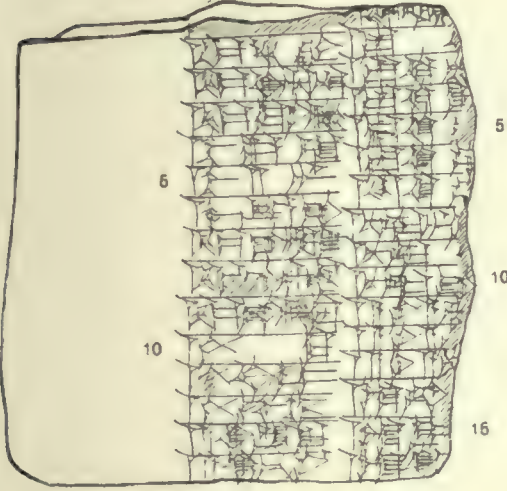
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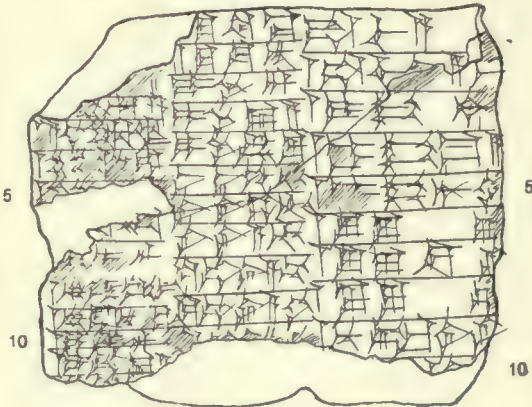
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Col. 6 Col. 5 Col. 4



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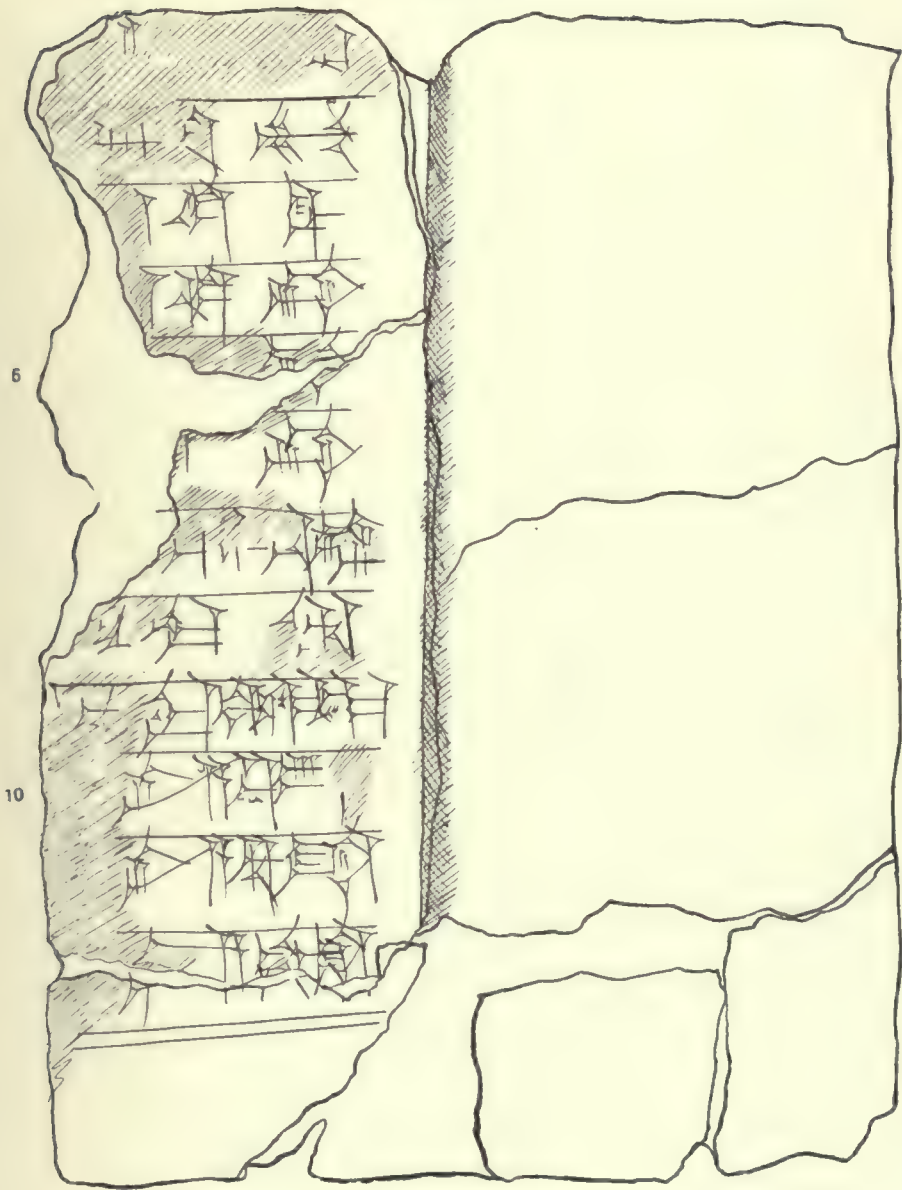
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6

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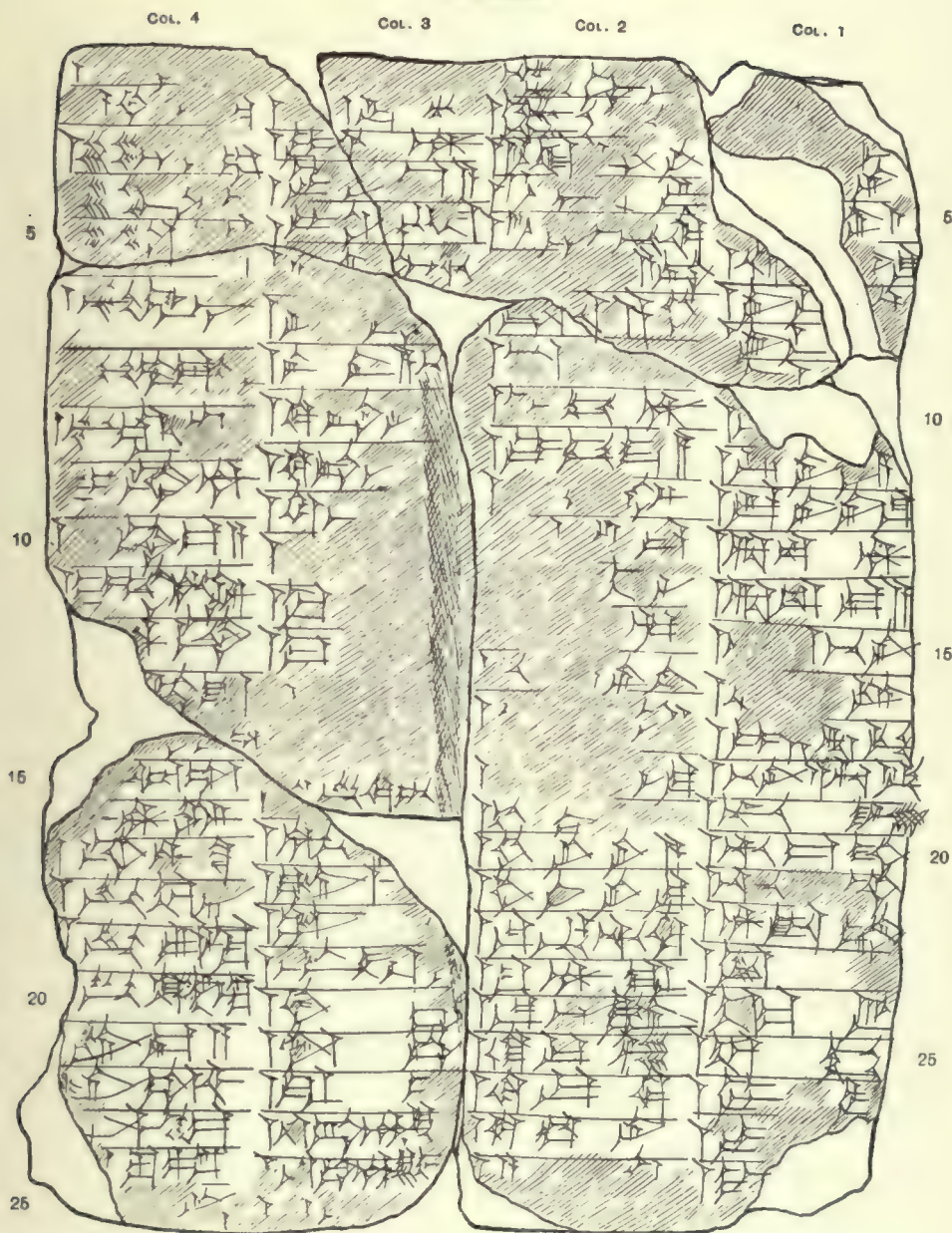






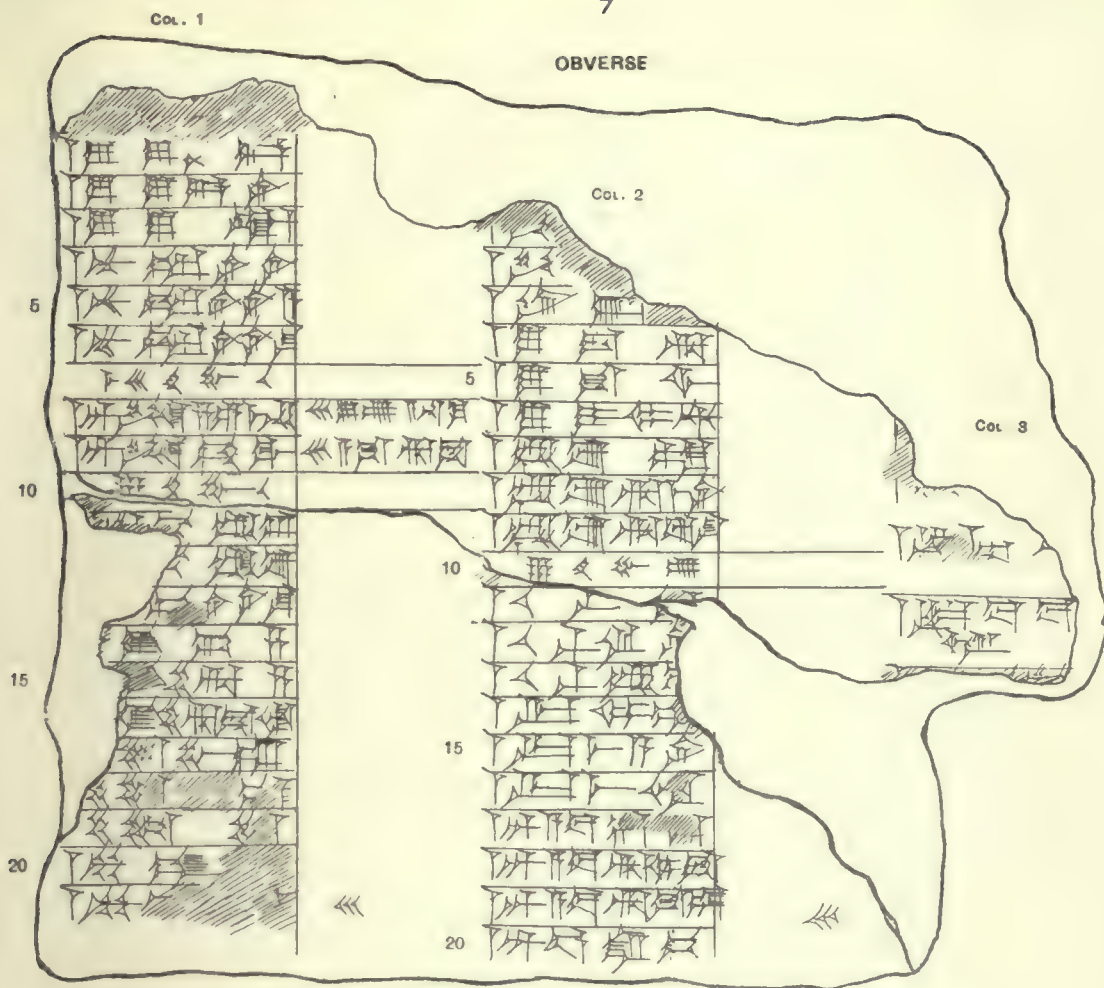
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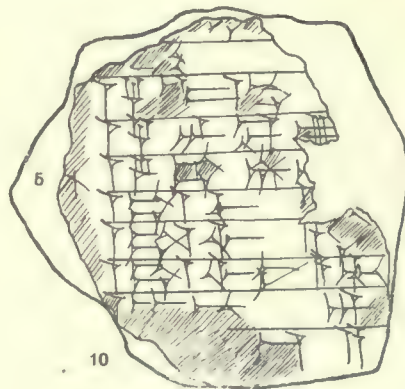
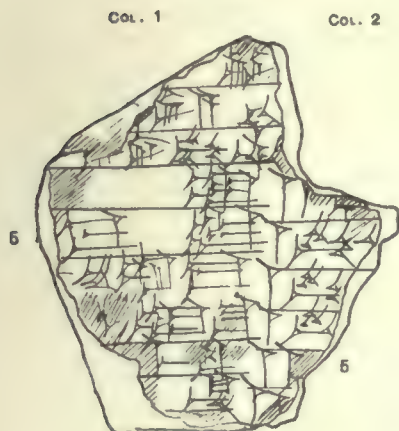


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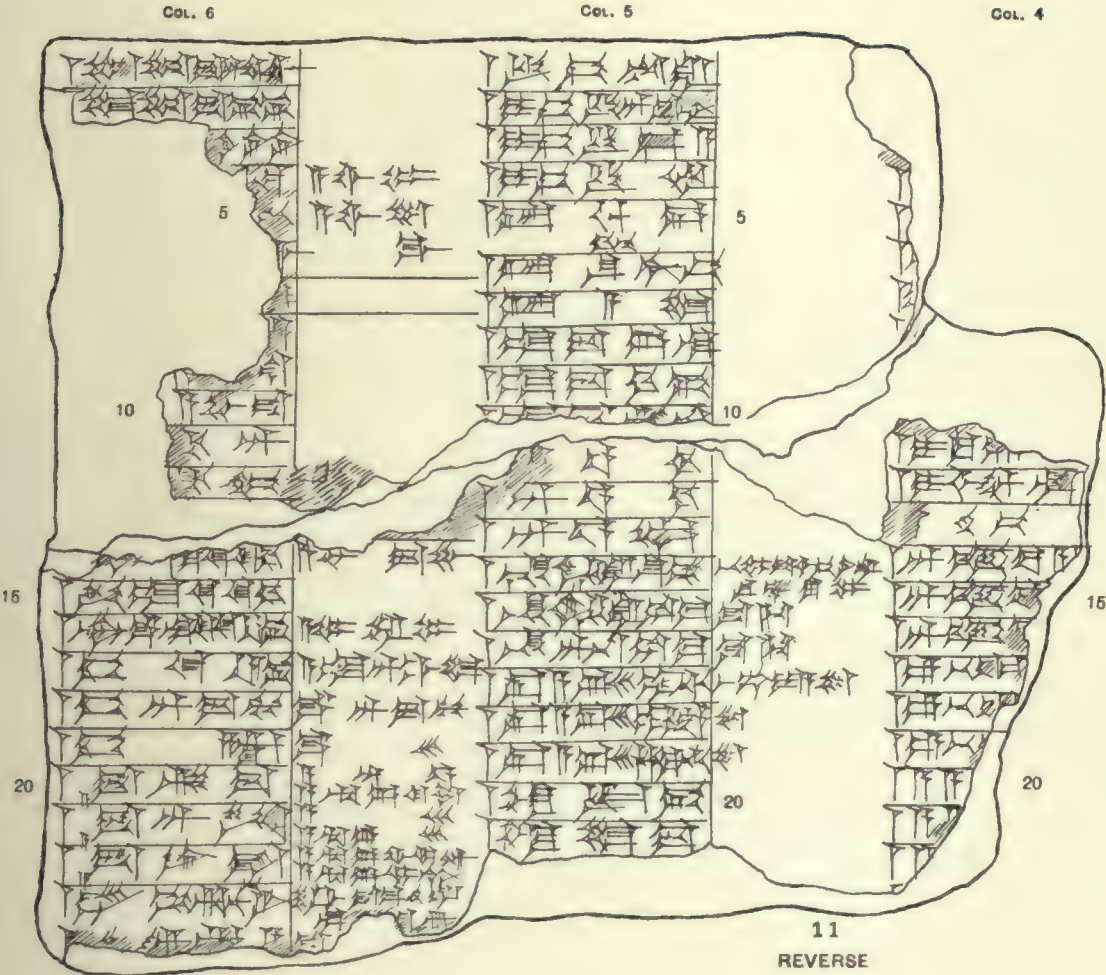
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11  
REVERSE

Col. 1

Col. 2 REVERSE

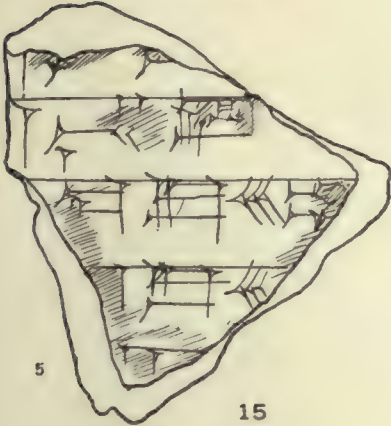
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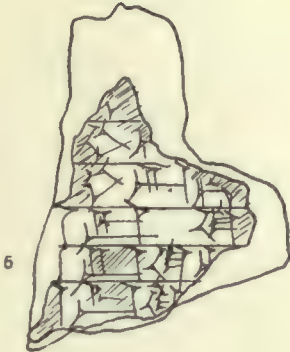
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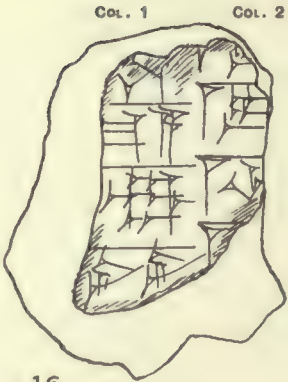
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14

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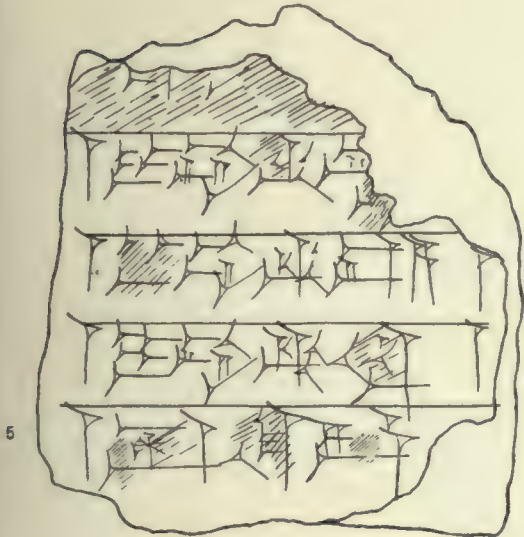
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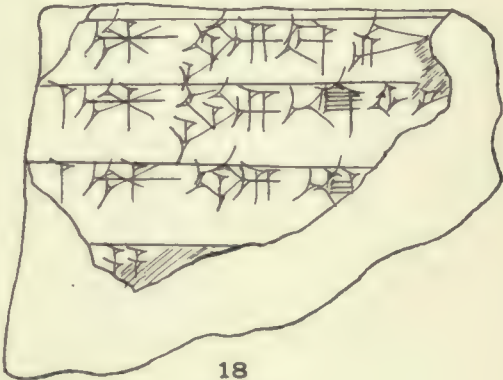
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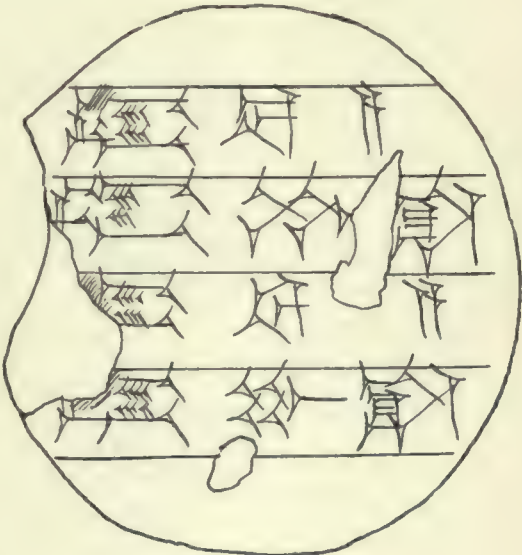
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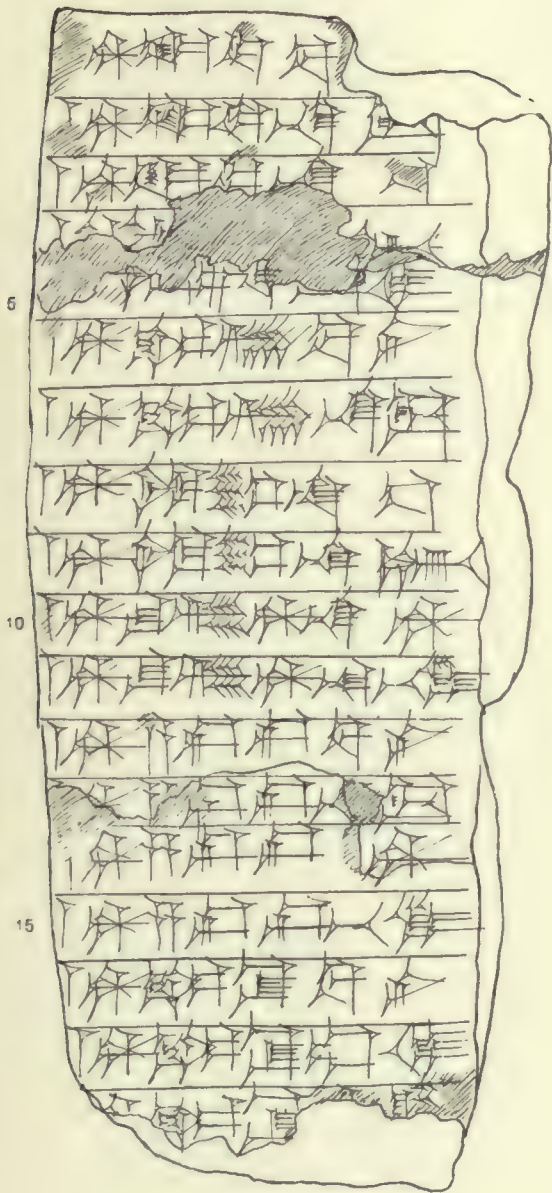
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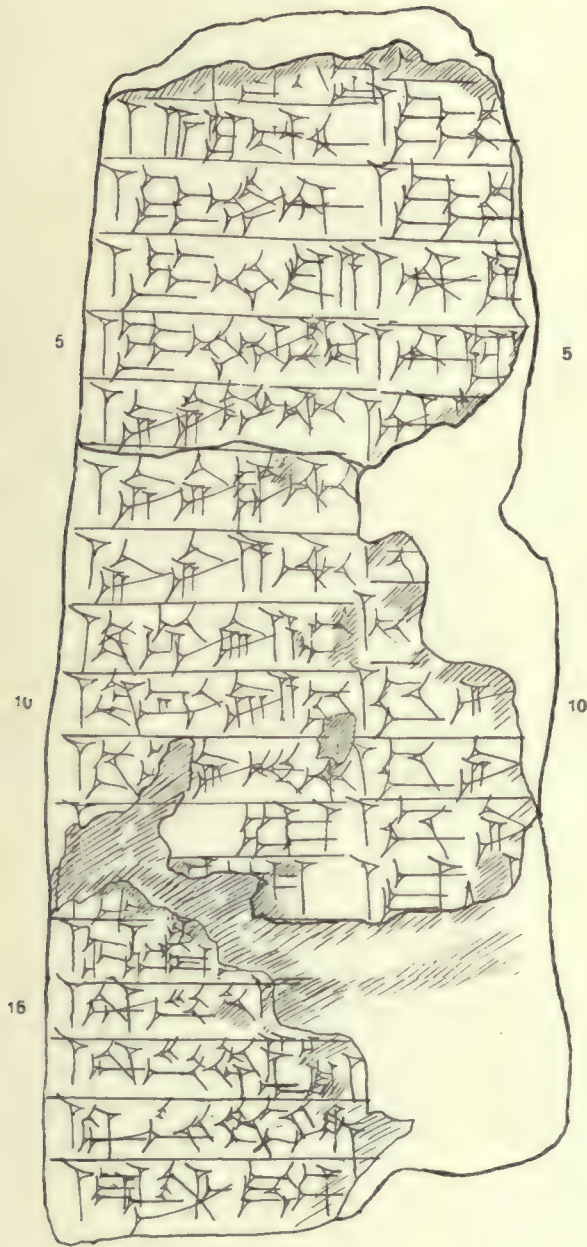




REVERSE

Col. 2

Col. 1







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20

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Col. 3

Col. 1

Col. 2



21

REVERSE

Col. 2

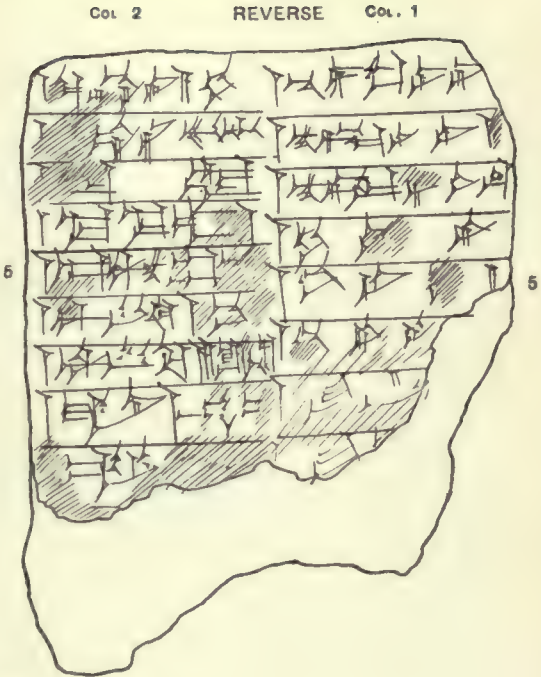
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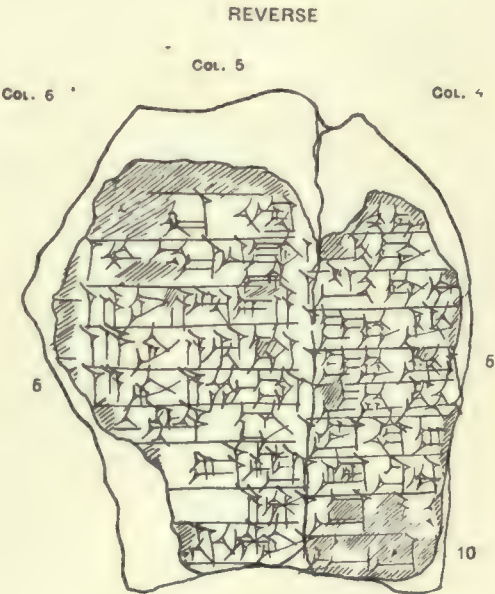
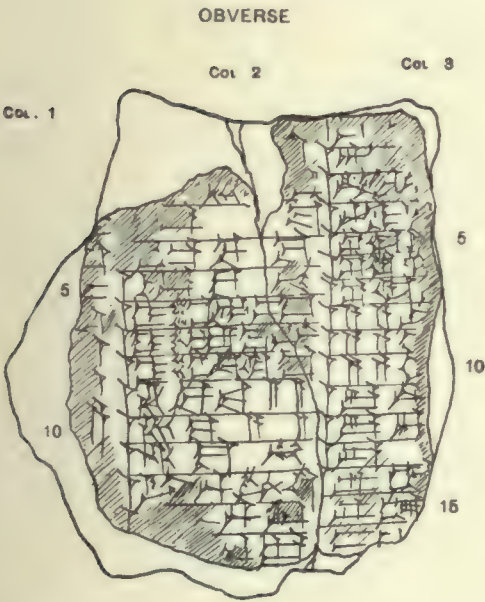




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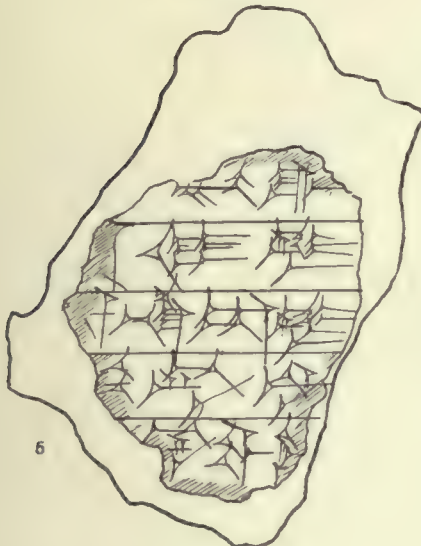
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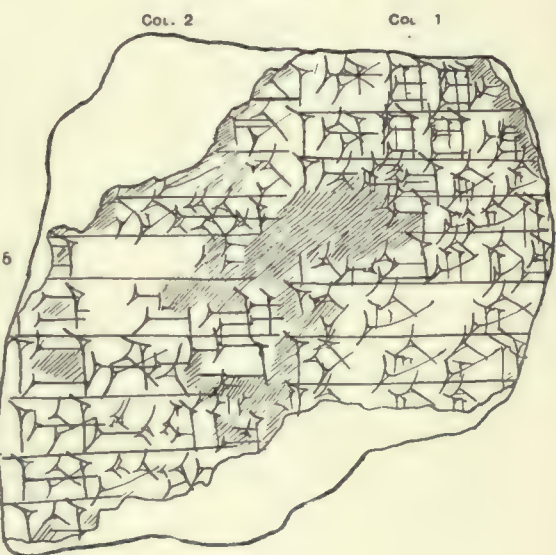
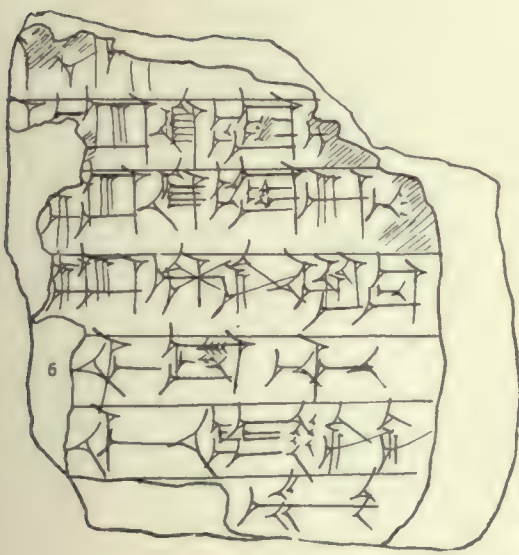
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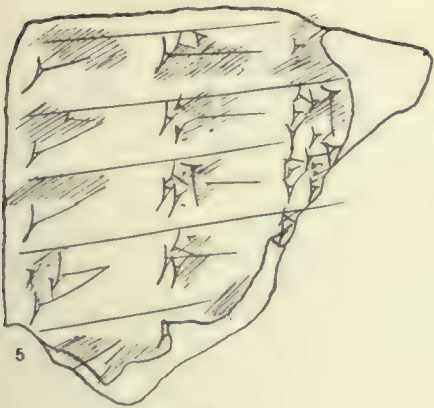
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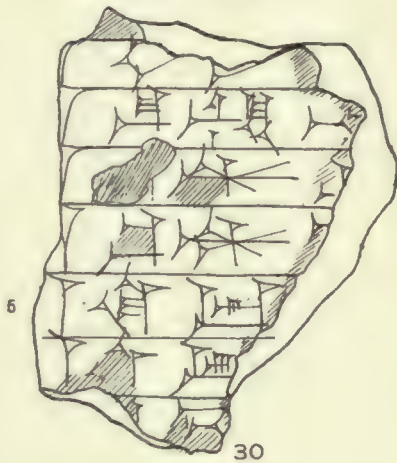
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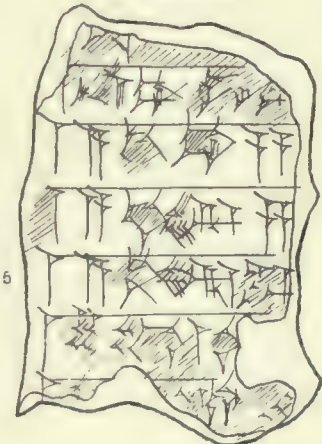
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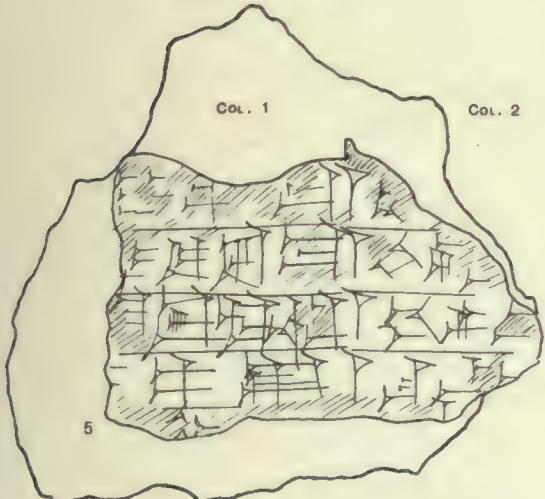
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29

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Col. 1

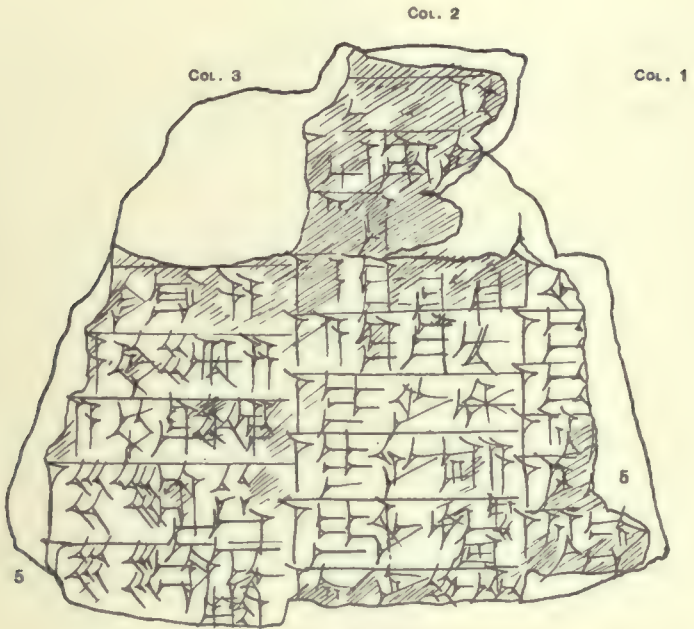
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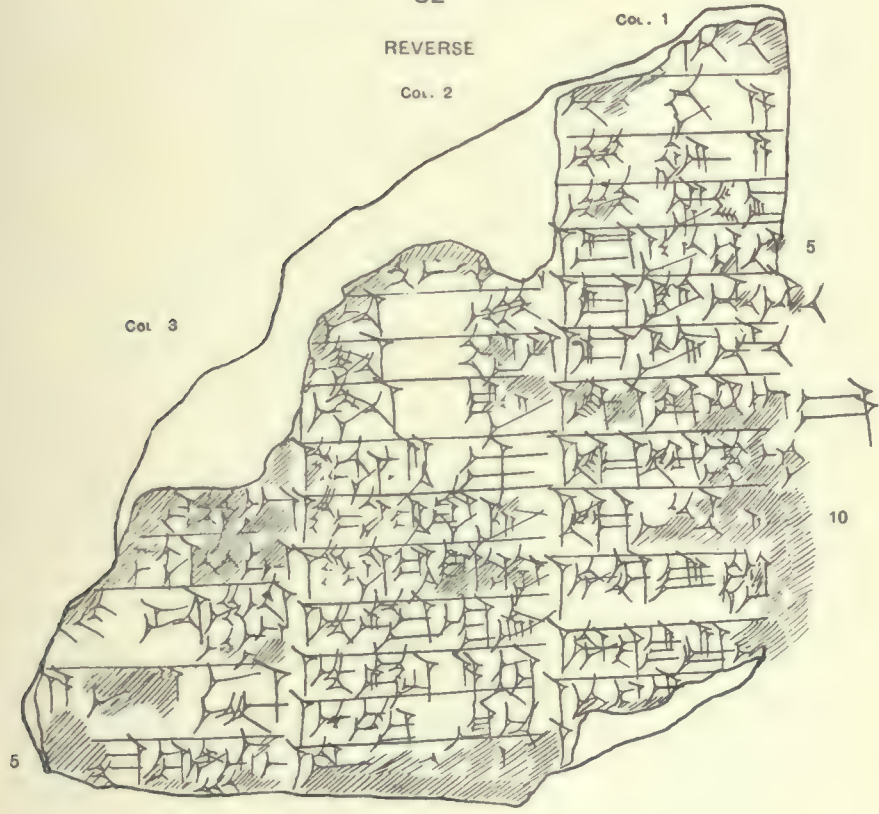
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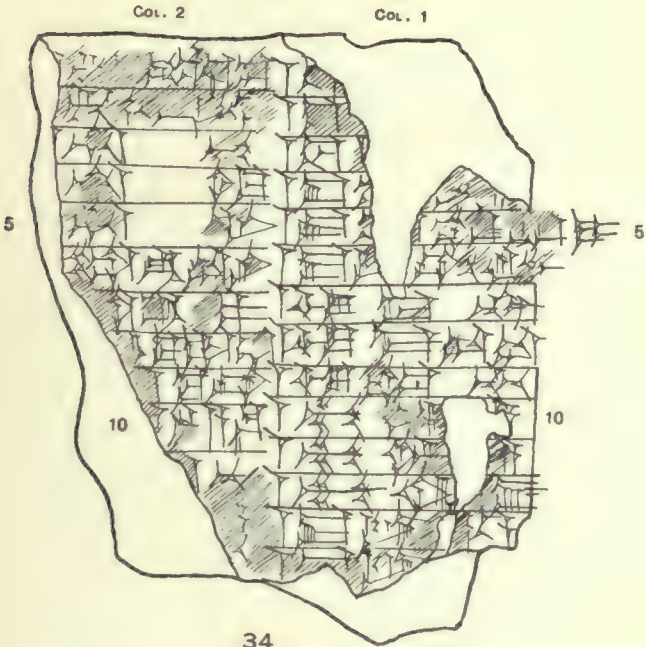
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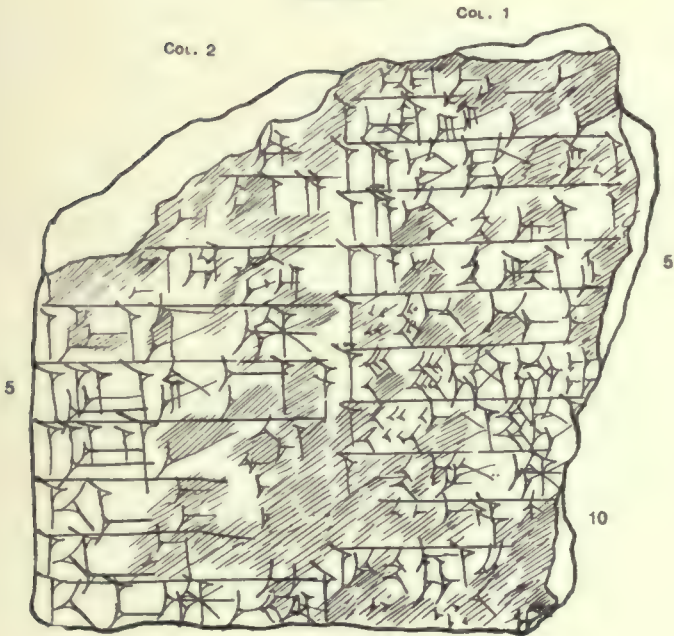
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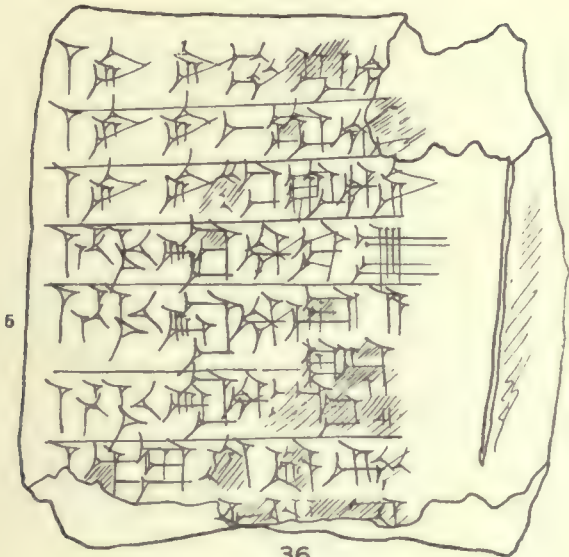






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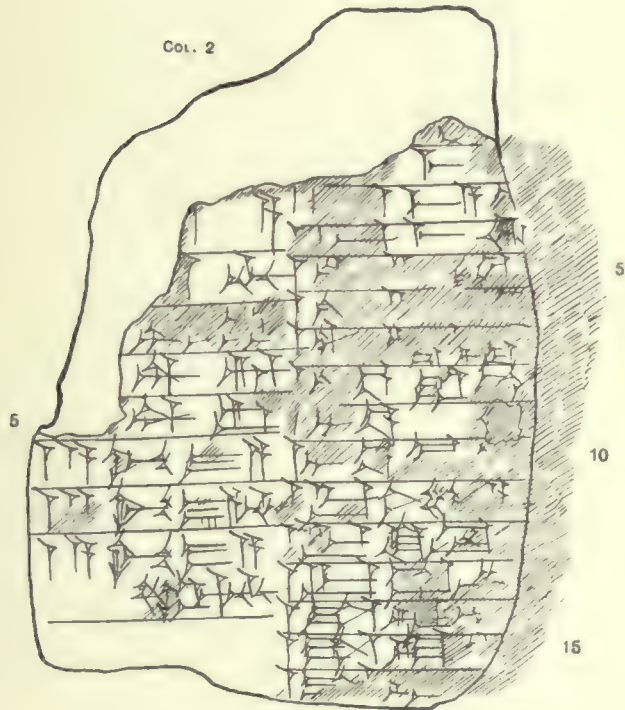


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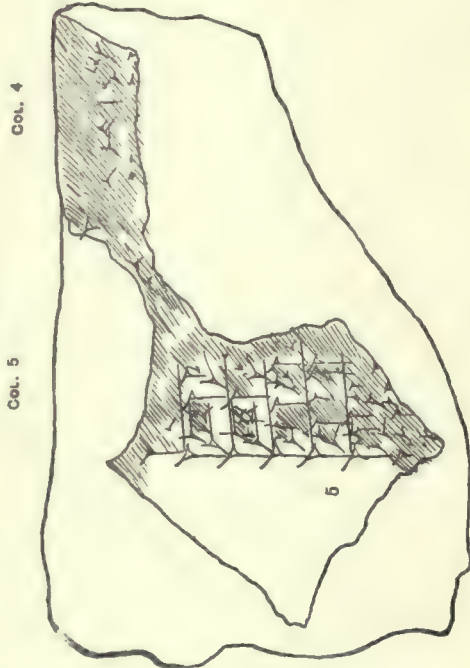
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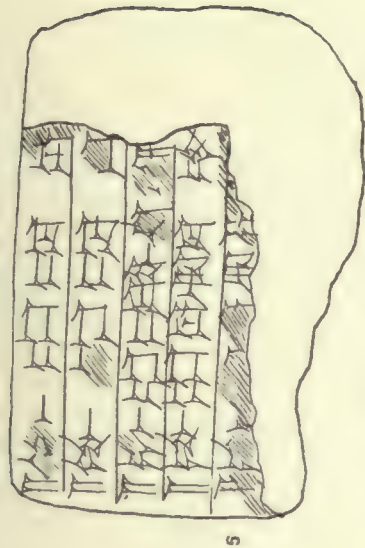
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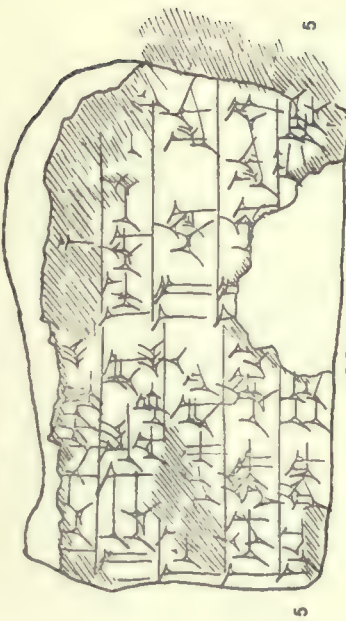
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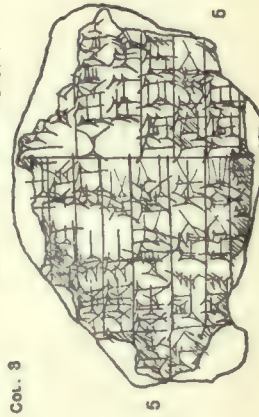
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Col. 2 REVERSE



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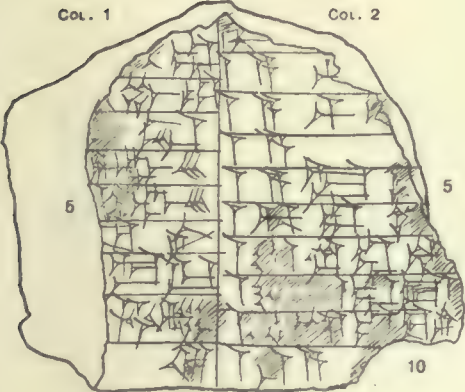






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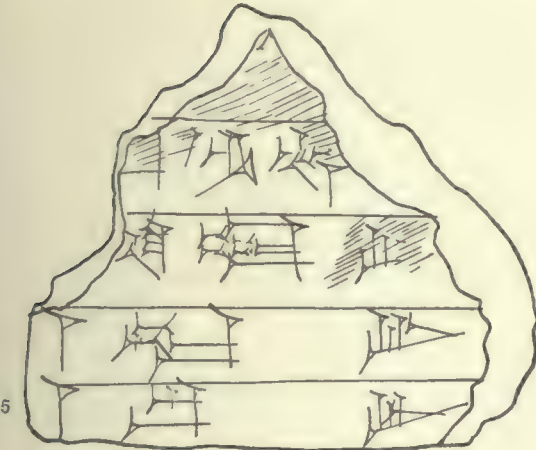


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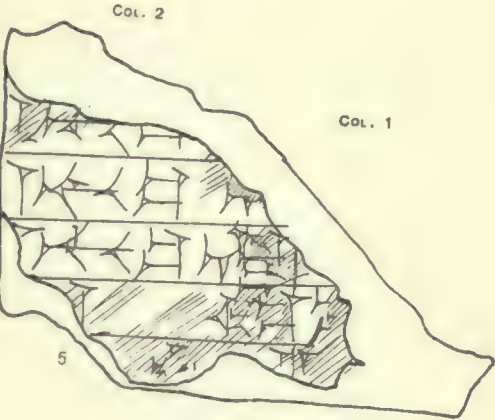


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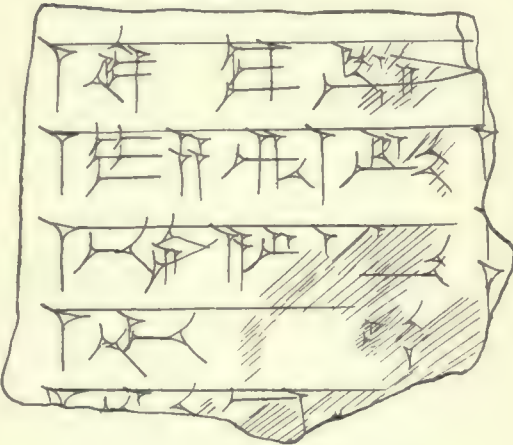


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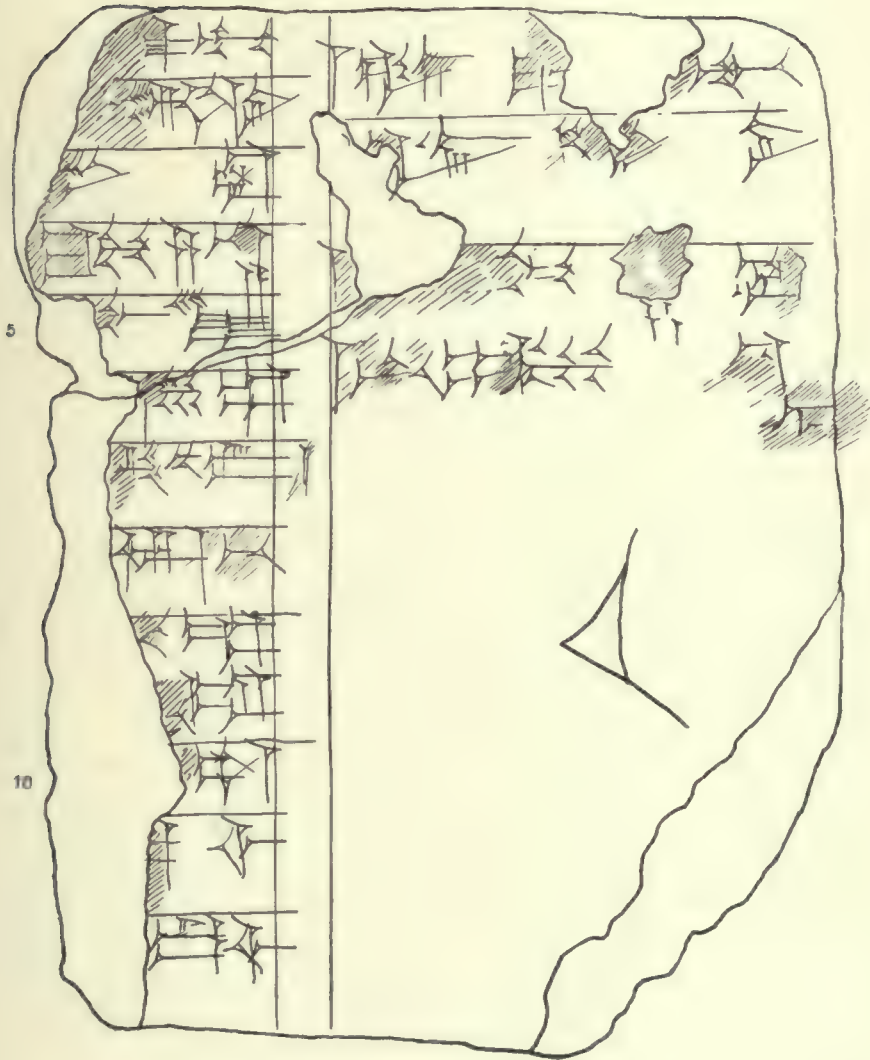
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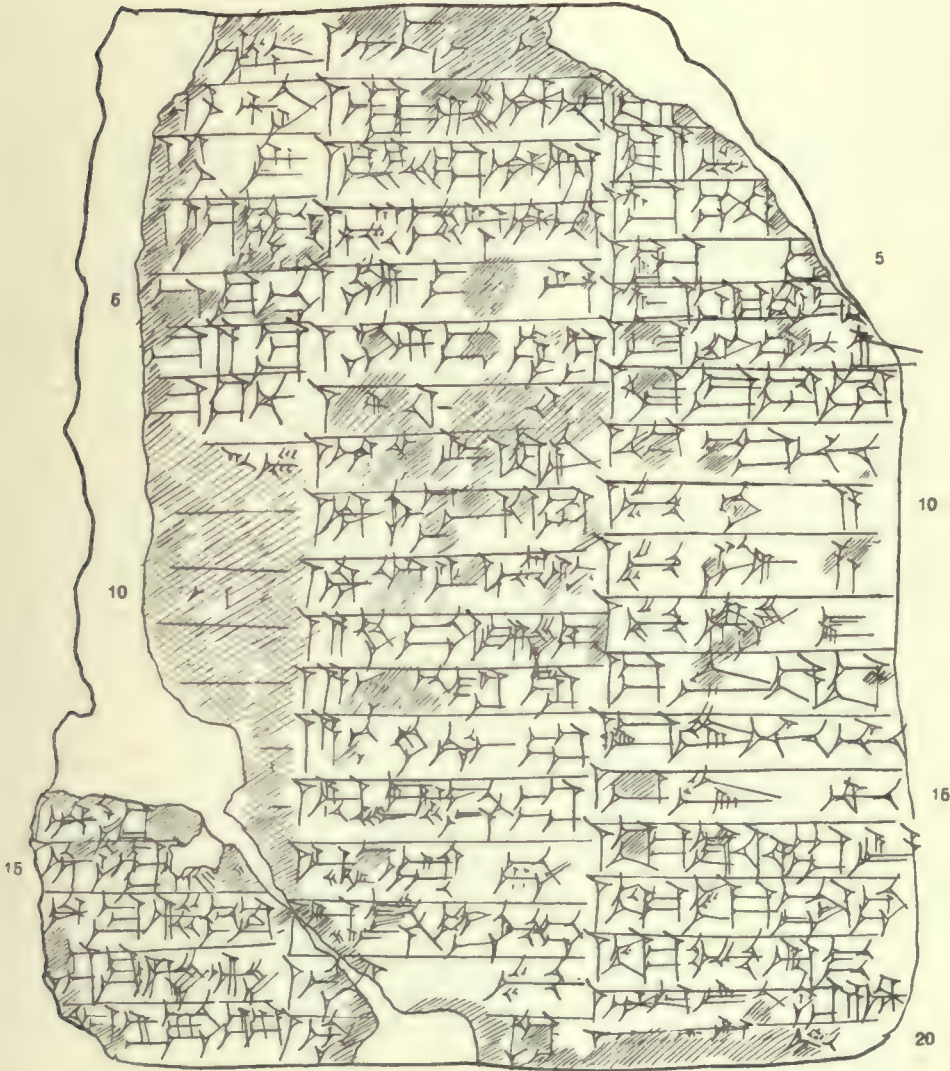
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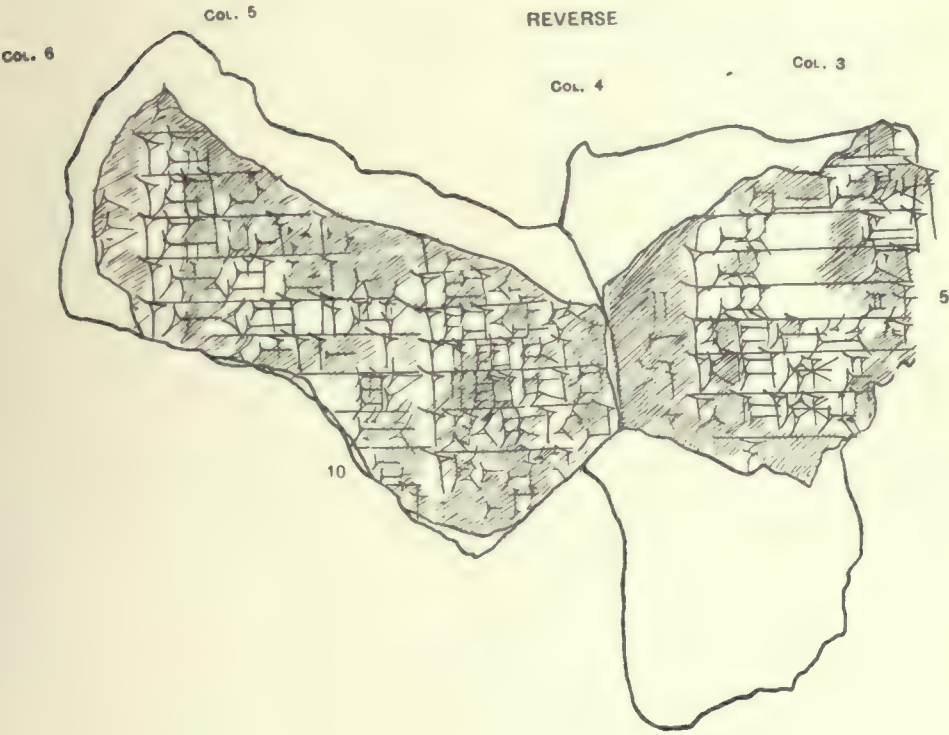




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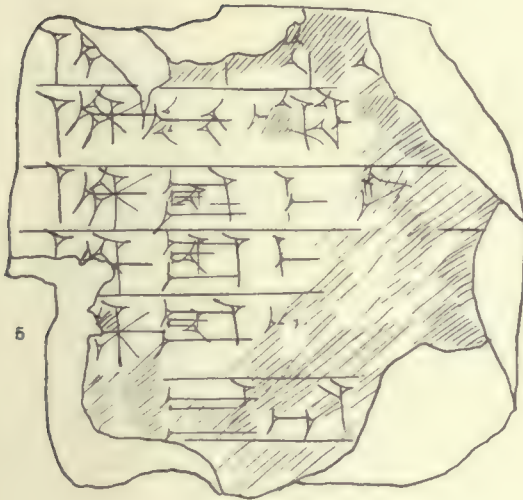






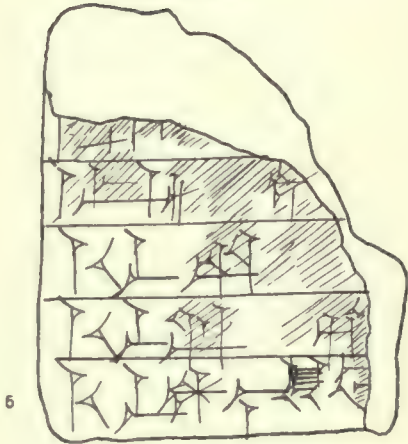
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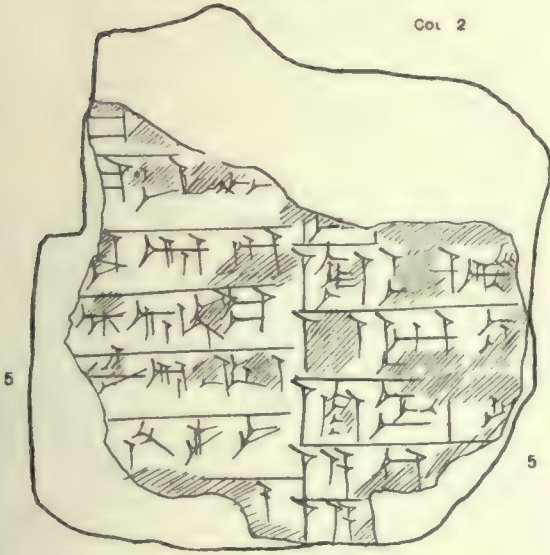
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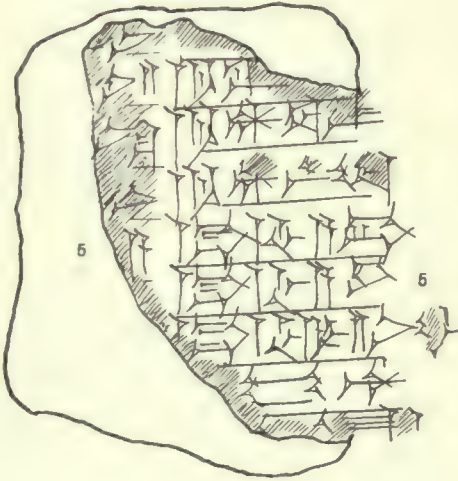


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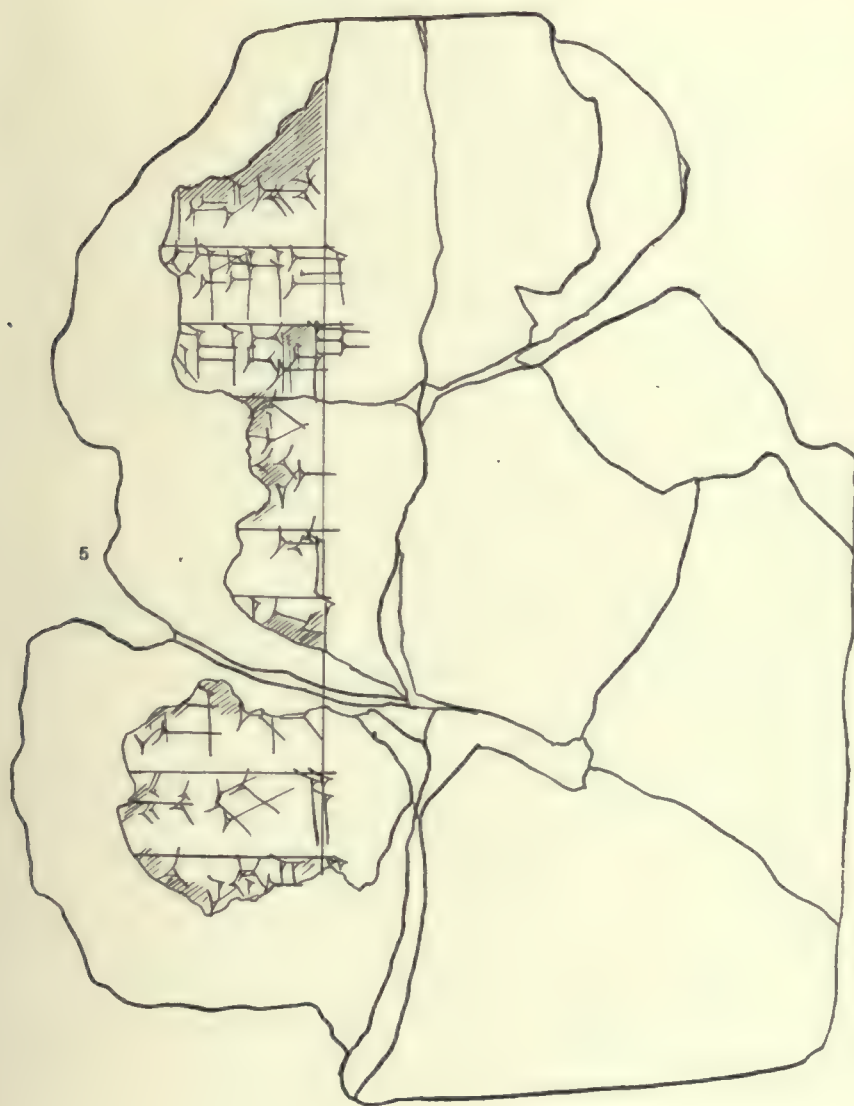
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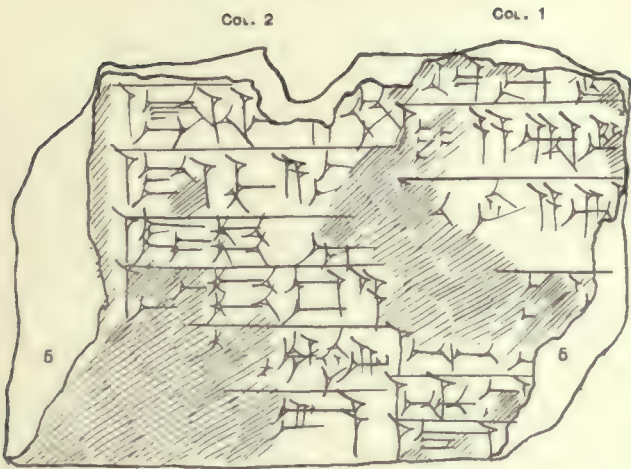






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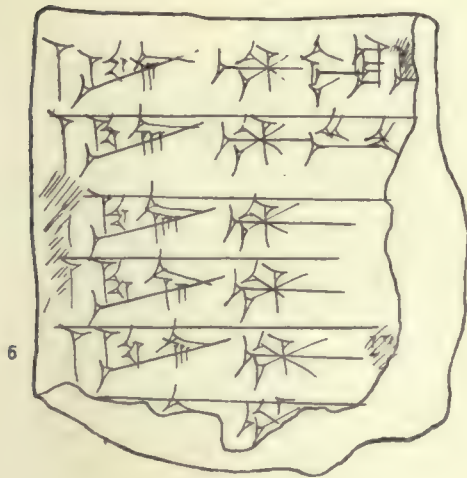
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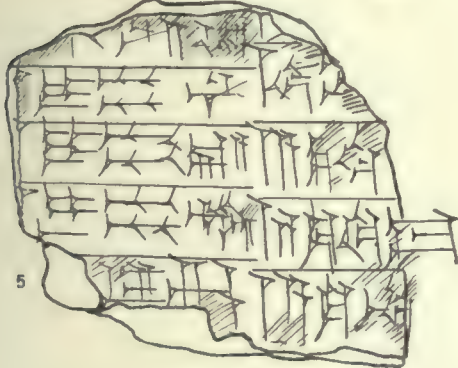


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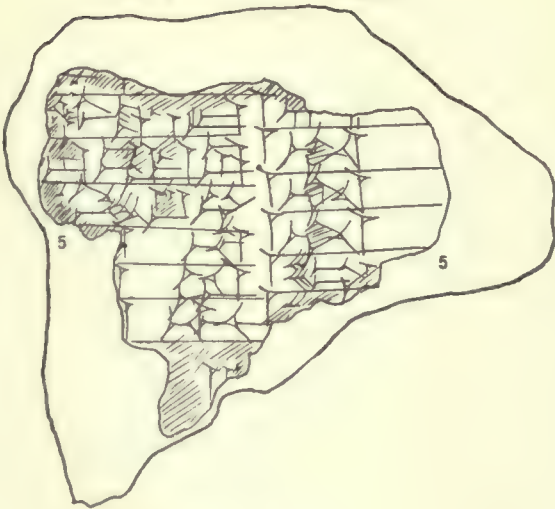


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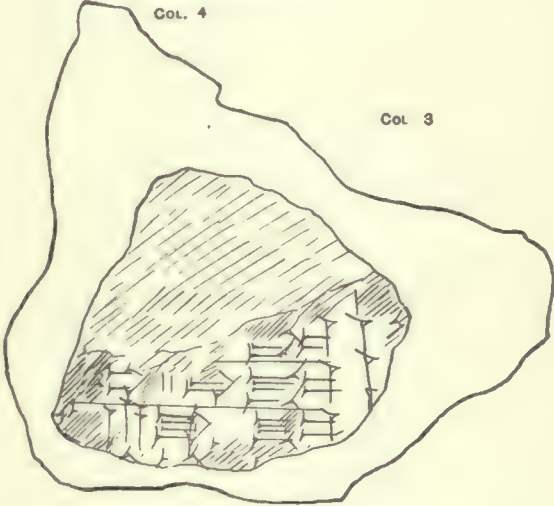
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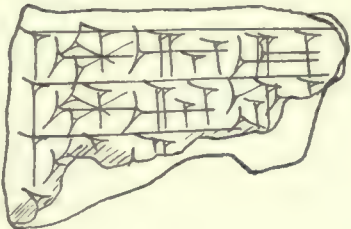
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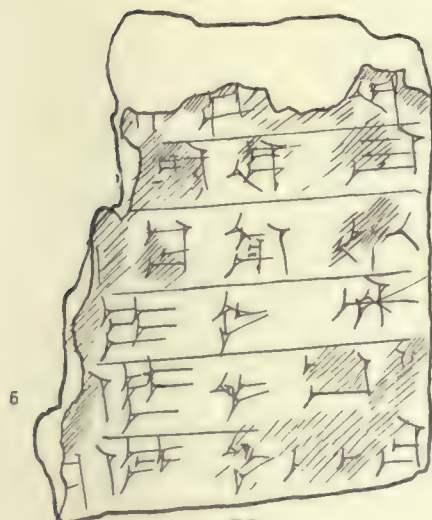






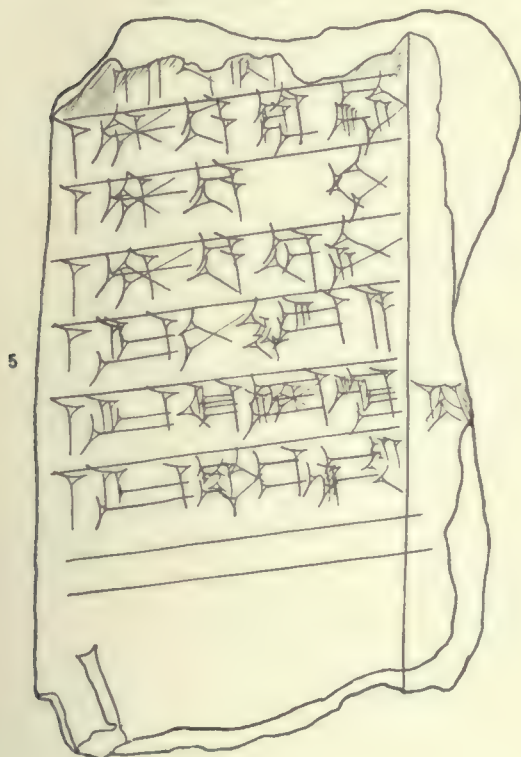
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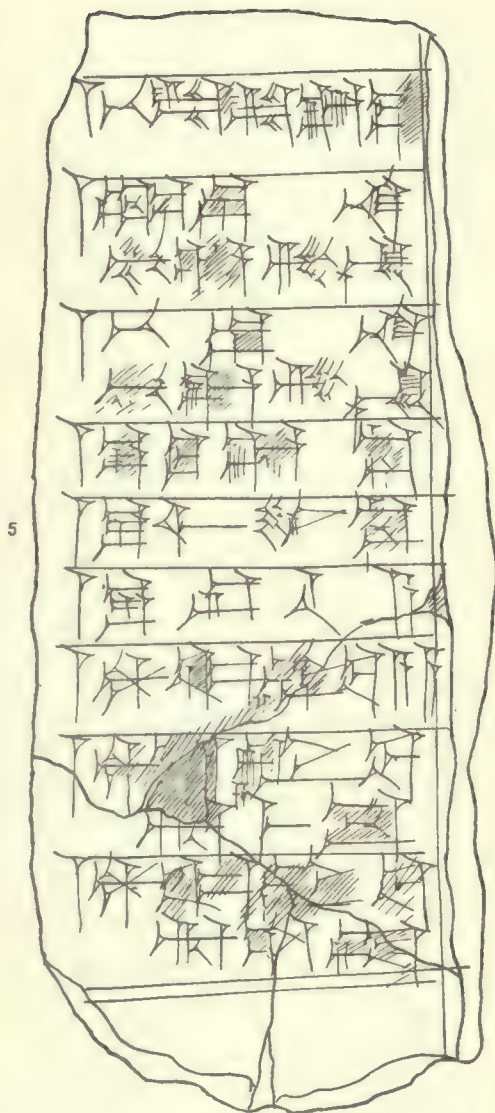
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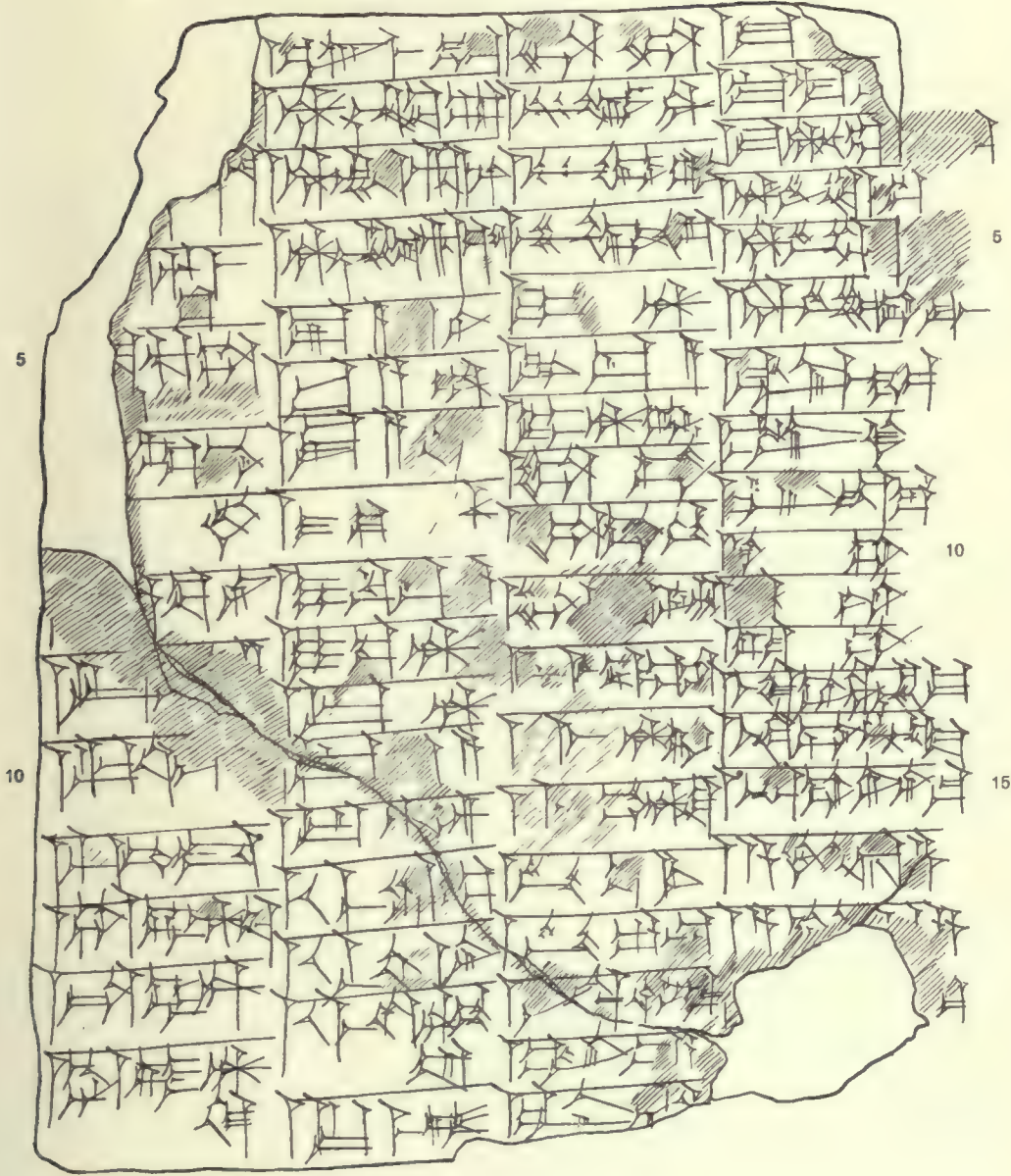
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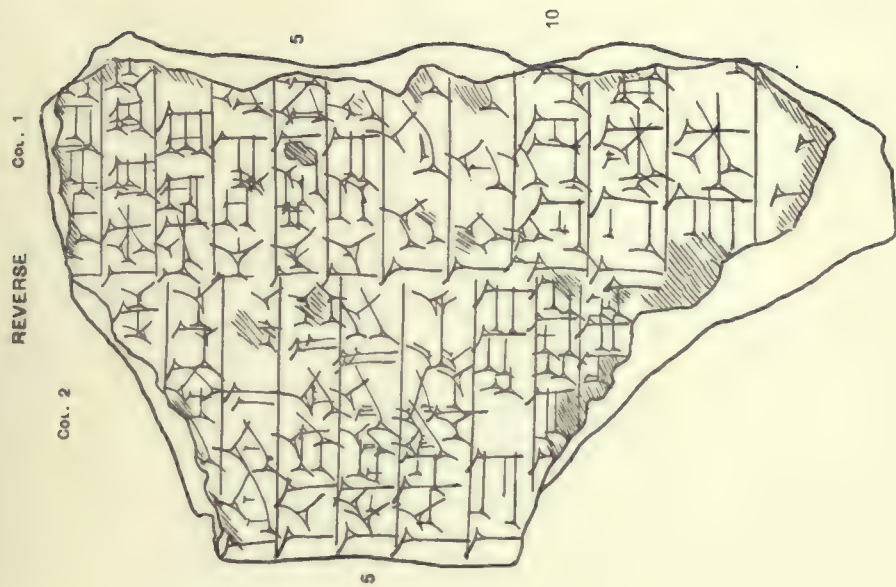
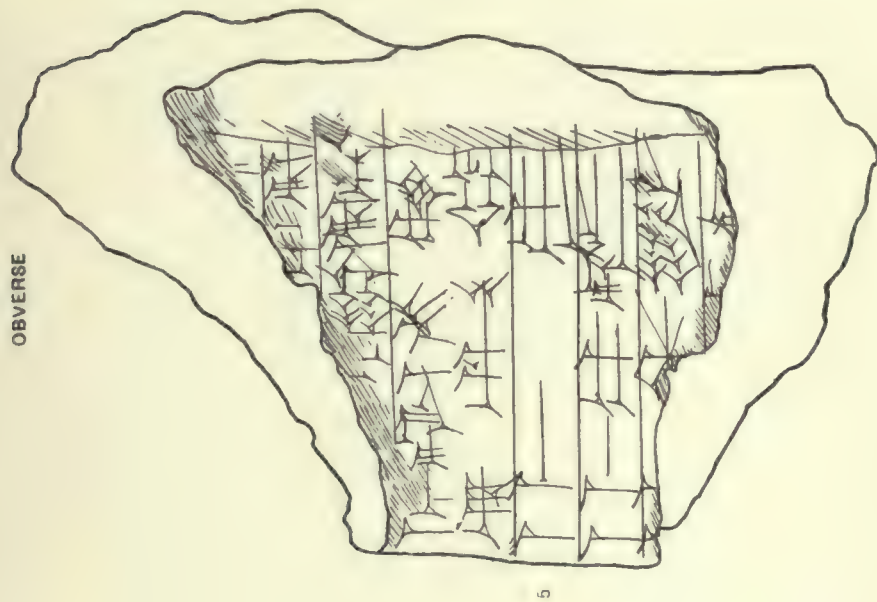
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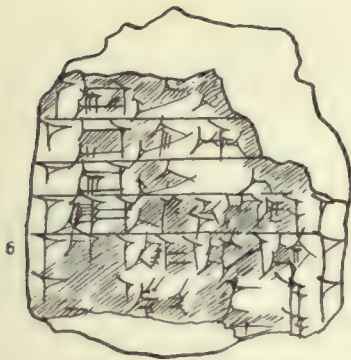






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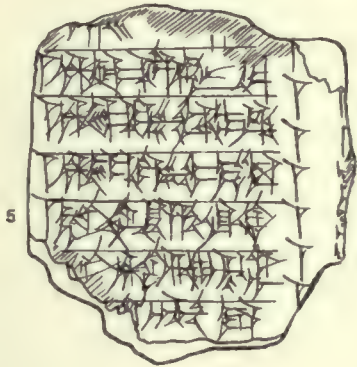
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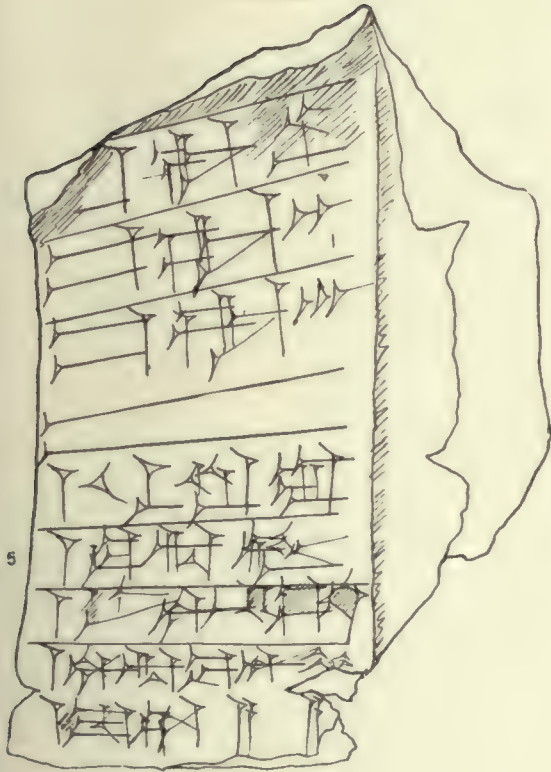
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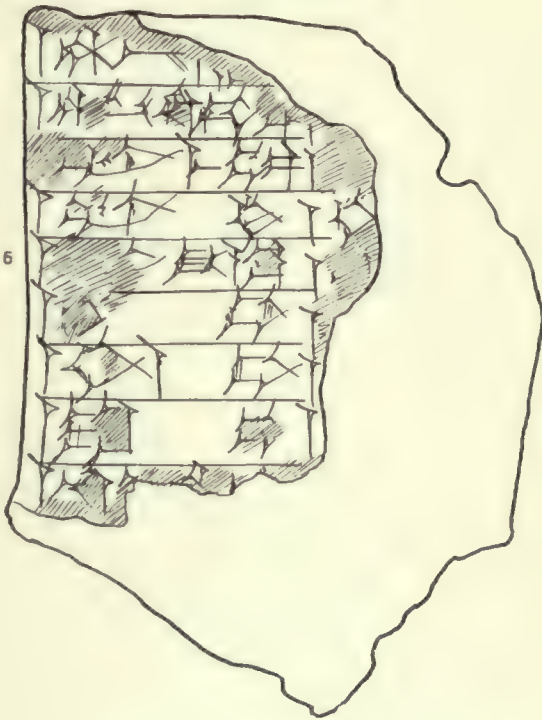
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## PHOTOGRAPHIC REPRODUCTIONS







OBVERSE OF A SCHOOL EXERCISE SHOWING THE TEACHER'S  
MODEL AND THE ATTEMPT OF A PUPIL TO COPY IT



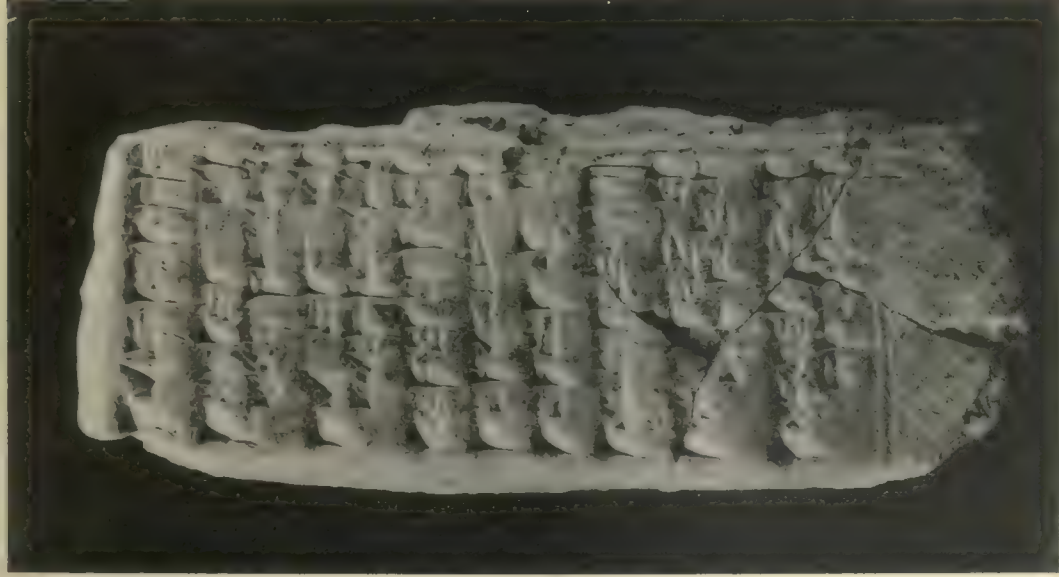


REVERSE OF THE PRECEDING WHICH IS THE WORK OF  
ANOTHER PUPIL

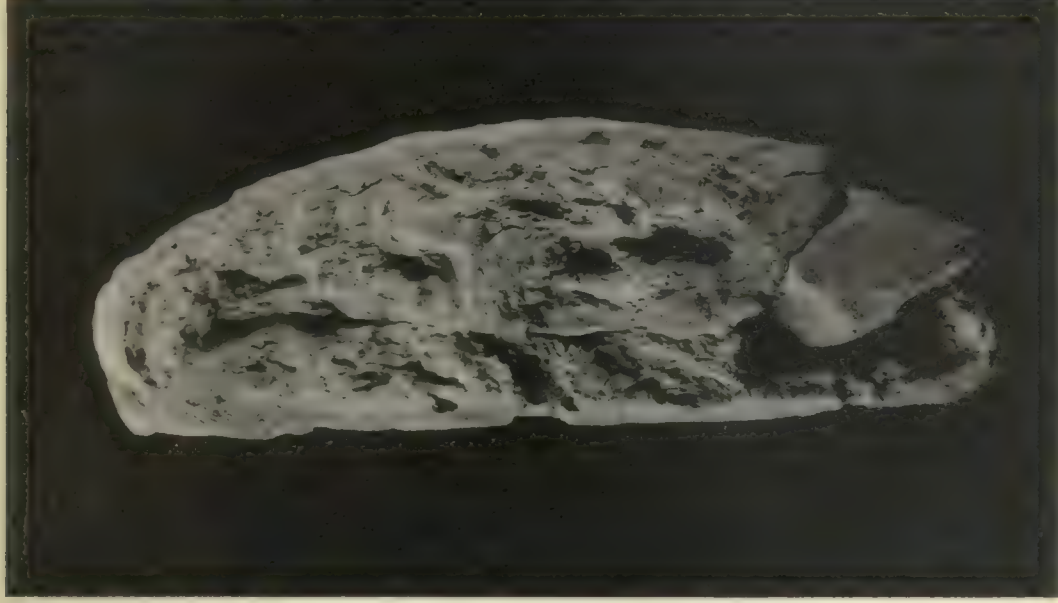




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OBVERSE OF A SCHOOL EXERCISE OF WHICH ONLY THE TEACHER'S MODEL HAS BEEN PRESERVED



EDGE OF THE SAME SHOWING THE INDENTATIONS MADE WITH THE STYLUS PRIOR TO THE TABLET BEING CUT





REVERSE OF A SCHOOL EXERCISE WITH  
IRREGULAR DIVISION OF THE LINES

CBS 6390





UNIVERSITY OF PENNSYLVANIA  
THE UNIVERSITY MUSEUM  
PUBLICATIONS OF THE BABYLONIAN SECTION

Vol. XI

No. 2

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LISTS OF PERSONAL NAMES FROM  
THE TEMPLE SCHOOL OF NIPPUR

---

LISTS OF AKKADIAN PERSONAL NAMES

BY

EDWARD CHIERA

PHILADELPHIA  
PUBLISHED BY THE UNIVERSITY MUSEUM

1916



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## BIBLIOGRAPHY AND ABBREVIATIONS

- ABRU M. Schorr: *Altbabylonische Rechtsurkunden* (Vorderasiatische Bibliothek, 5), Leipzig, 1913.
- ADD C. H. W. Johns: *Assyrian Deeds and Documents* (3 vols.).
- AJSL *American Journal of Semitic Languages and Literatures.*
- BA *Beiträge zur Assyriologie.*
- BAD G. A. Barton: *Sumerian Business and Administrative Documents from the Earliest Times to the Dynasty of Agade* (UMBS, Vol. IX, No. 1), Philadelphia, 1915.
- BB A. Ungnad: *Babylonische Briefe aus der Zeit der Hammurapi-Dynastie* (Vorderasiatische Bibliothek), Leipzig, 1914.
- BC C. Bezold: *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection in the British Museum* (5 vols.).
- BE *Babylonian Expedition of the University of Pennsylvania, Series A.*
- BL A. Ungnad: *Babylonian Letters of the Hammurapi Period* (UMBS, Vol. VII), Philadelphia, 1915.
- BM British Museum.
- Br R. E. Brünnow: *A Classified List of Cuneiform Ideographs*, Leyden, 1887.
- CB C. E. Keyser: *Cuneiform Bullæ of the Third Millennium B. C.* (Bab. Records in the Library of J. P. Morgan, Pt. III), New York, 1914.
- CBS *Catalogue of the Babylonian Section.* All tablets here quoted belong to the First Dynasty of Babylon and will be published by me in a volume of the present Series.
- CPN A. T. Clay: *Personal Names of the Cassite Period* (Yale Or. Series, Vol. I), New Haven, 1912.
- CT *Cuneiform Texts from Babylonian Tablets in the British Museum.*
- DP Allotte de la Fuie: *Documents Présargoniques*, 1908-12.
- DSGI F. Delitzsch: *Sumerisches Glossar*, Leipzig, 1914.
- DSGr F. Delitzsch: *Sumerische Grammatik*, Leipzig, 1914.
- DTA A. T. Clay: *Documents from the Temple Archives of Nippur* (UMBS, Vol. II, Nos. 1 and 2), Philadelphia, 1913.
- GT A. Poebel: *Grammatical Texts* (UMBS, Vol. VI, No. 1), Philadelphia, 1914.

- GTD H. de Génouillac: *Tablettes de Dréhem*, Paris, 1911.
- JA *Journal Asiatique*.
- JAOS *Journal of the American Oriental Society*.
- Jastrow, Rel. Morris Jastrow, Jr.: *Die Religion Babylonians und Assyriens* (2 vols.), Leipzig, 1905-12.
- JRAS *Journal of the Royal Asiatic Society*.
- HAV *Hilprecht Anniversary Volume*, 1909.
- HGT A. Poebel: *Historical and Grammatical Texts* (UMBS, Vol. V), Philadelphia, 1914.
- HLC G. A. Barton: *Haverford Library Collection of Cuneiform Tablets, or Documents from the Temple Archives of Telloh* (3 parts), Philadelphia, 1905-14.
- HPN E. Huber: *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin* (Assyr. Bibliothek, Vol. XXI), Leipzig, 1907.
- HT A. Poebel: *Historical Texts* (UMBS, Vol. IV, No. 1), Philadelphia, 1914.
- In *Inventaire des Tablettes de Tello Conservées au Musée Impérial Ottoman* (Mission Française de Chaldée). Divided:
- In I F. Thureau-Dangin: *Textes de l'Époque d'Agadé*, Paris, 1910.
- In II H. de Génouillac: *Textes de l'Époque d'Agadé et de l'Époque d'Ur*, Paris, 1911.
- In III H. de Génouillac: *Textes de l'Époque d'Ur*, Paris, 1912.
- In IV L. Delaporte: *Textes de l'Époque d'Ur*, Paris, 1912.
- LAD E. Chiera: *Legal and Administrative Documents from Nippur, chiefly from the Dynasties of Isin and Larsa* (UMBS, Vol. VIII, No. 1), Philadelphia, 1914.
- LBD A. Poebel: *Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon, chiefly from Nippur* (BE, Vol. VI, Pt. 2), Philadelphia, 1907.
- LC F. Thureau-Dangin: *Lettres et Contrats de l'Époque de la Première Dynastie Babylonienne*, Paris, 1910.
- LTD S. Langdon: *Tablets from the Archives of Drehem*, Paris, 1911.
- MA HWB W. Muss Arnold: *A Concise Dictionary of the Assyrian Language*, Berlin, 1905.
- Man *Obélisque de Manishtusu*, published by Scheil in MDP, Vol. II.
- MAP B. Meissner: *Beiträge zum Altbabylonisches Privatrecht* (Assyr. Bibliothek, Vol. XI), Leipzig, 1893.
- MDP *Delegation en Perse. Mémoires*.
- Nic M. V. Nikolskji: *The Most Ancient Documents of the Chaldean Epoc* (in Russian), Petrograd, 1908.
- OBTR R. J. Lau: *Old Babylonian Temple Records*, New York, 1906.

- OLZ *Orientalistische Literatur-Zeitung.*  
 PB A. Deimel: *Pantheon Babylonicum* (Scripta Pontificii Instituti Biblici), Romae, 1914.
- Pt. II, }  
 Pt. III } The two following parts of the present volume.
- PSBA *Proceedings of the Society of Biblical Archaeology.*  
 IR, IIR, IIIR } H. Rawlison: *The Cuneiform Inscriptions of Western Asia*  
 IVR, VR } (Vol. I-V).
- RA *Revue d'Assyriologie et d'Archéologie Orientale.*  
 RPN H. Ranke: *Early Babylonian Personal Names, from the Published Tablets of the so-called Hammurabi Dynasty* (BE, Series D, Vol. III), Philadelphia, 1905.
- RT *Récueil de Travaux Relatifs à l'Assyriologie et à l'Archéologie Orientale.*  
 RTCh F. Thureau-Dangin: *Récueil de Tablettes Chaldéennes*, Paris, 1903.
- RTIh G. Reisner: *Tempelurkunden aus Telloh* (Mitt. aus den Orient. Sammlungen, Heft XVI), Berlin, 1901.
- SAD D. W. Myhrman: *Sumerian Administrative Documents from the Second Dynasty of Ur* (BE, Vol. III, Pt. I), Philadelphia, 1910.
- SAI B. Meissner: *Seltene Assyrische Ideogramme*, Leipzig, 1909.  
 SAK F. Thureau-Dangin: *Die Sumerischen und Akkadischen Königsinschriften*, Leipzig, 1907.
- ST I M. I. Hussey: *Sumerian Tablets in the Harvard Semitic Museum, chiefly from the Reigns of Lugalanda and Urukagina of Lagash* (Harvard Sem. Series, Vol. III), Cambridge, 1912.
- ST II M. I. Hussey: *Sumerian Tablets in the Harvard Semitic Museum from the Time of the Dynasty of Ur* (Harvard Sem. Series, Vol. IV), Cambridge, 1915.
- TAPN K. L. Tallqvist: *Assyrian Personal Names*, Helsingfors, 1914.
- TC L. Legrain: *Tablettes de Comptabilité, etc., de l'Époque de la Dynastie d'Agadé* (Mémoires de la Mission Archéologique de la Susiane, Vol. XIV), Paris, 1913.
- TD H. de Génouillac: *La Trouvaille de Dréhem*, Paris, 1911.  
 TNB K. L. Tallqvist: *Neubabylonisches Namenbuch*, Helsingfors, 1905.
- TRU L. Legrain: *Les Temps des Rois d'Ur* (Bibl. de l'École des Hautes Études, Vol. 99), Paris, 1912.



- TSA H. de Génouillac: *Tablettes Sumeriennes Archaïques*, Paris, 1909.
- UMBS Univ. of Pennsylvania. The Museum. Publications of the Babylonian Section (Present Series).
- VS *Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin.*
- ZA *Zeitschrift für Assyriologie.*

## PREFACE

The present work is the direct continuation of Volume XI, Part I of the present series, with the title: *A Syllabary of Personal Names*. To that book I refer for general introductions to the special class of documents which are here published.

In its turn, this is to be followed by Part III: *Lists of Sumerian Personal Names*, which will also embody a general index of all names contained in the three parts and a list of all the names of gods found therein.

I am indebted to Profs. Morris Jastrow, Jr., and J. A. Montgomery for many suggestions concerning the interpretation of the Amoritic names. I also wish to express my gratitude to Dr. G. B. Gordon, the Director of the University Museum, for the encouragement and help which he has offered me in the preparation of this work.

EDWARD CHIERA.

PHILADELPHIA, August 1, 1916.



## INTRODUCTION

### CONTENTS OF THE VOLUME

The documents here published are, like those of Part I, the work of the teachers and pupils of the Temple School of Nippur. Here, too, we have lists of personal names which have been compiled for practice in writing. But the arrangement and content of the two groups of documents are different. While, as we have seen,<sup>1</sup> the Syllabary embodies groups of Sumerian, Akkadian and Amoritic names, here the lists are uniformly of one language. Moreover, while the purpose of the Syllabary was that of giving in a brief compass a sample of all the different name formations, here the scribe merely aims at compiling long lists of all the "approved" personal names which could be formed with the same nominal element. Since the number of "approved" nominal and verbal elements seems to have been rather limited, the result is that all these lists resemble one another very much. In some cases, except for the change of the initial element, they would be exactly alike.

We have not recovered all portions of the lists compounded with *ašamaš* (519 ff.), *a-ad-da* (No. 959 ff.), *a-bi* (No. 1340 ff.), etc., but we do not miss their loss, because it would be very easy to restore them completely on the basis of the other lists. For this very reason, I have omitted to restore them, since this would have served no practical purpose. The only complete lists are those beginning with *anu*, *a-bu* and *a-lí*.

The uselessness of multiplying such lists forced itself also upon the Babylonian scribes; they resorted therefore to the simple expedient of giving only the beginning of each list,

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<sup>1</sup> Cf. Pt. I, p. 32.



comprising from two to four names, and then to abandon it to begin another one with a different initial element. Cf. Nos. 830 ff.: <sup>d</sup>UŠ-*ba-ni*, <sup>d</sup>UŠ-*na-da*, <sup>d</sup>uraš-*be?-li*, <sup>d</sup>uraš-*na-da*, <sup>d</sup>nu-muš-*da-ba-ni*, <sup>d</sup>nu-muš-*da-na-da*, <sup>d</sup>GU-BA-LIL-*um-mi*, <sup>d</sup>ašnan-*ilum*, etc. It is unfortunate that we have not very many of these abbreviated lists, because we could gather from them a goodly number of new or uncommon names of gods.

In another instance a scribe endeavored to shorten his list simply by omitting all secondary formations. Thus he wrote *a-ḫi-ellat*, and omitted *a-ḫi-ellat-ti*, *a-ḫi-ellâ(t)-zu*; *a-ḫi-za-ni-in*, and left out *a-ḫi-za-ni-in-ni*, *a-ḫi-za-ni-in-šu* (cf. text 33 Col. IV and Nos. 1129 ff., 1148 ff.).

If we follow the scribe's example and eliminate from the lists all secondary formations, we find that they are far from being exhaustive, *i. e.*, from containing all the names that could have been formed with the given initial element. Several common elements which were in actual use at the time of the compilation of these lists are found to be lacking. The only explanation which seems acceptable is that they were omitted because not considered appropriate.

Be this as it may, one cannot avoid the conclusion that these lists are very artificial; in general, no distinction is made between the special attributes of the different gods. Only in exceptional cases we find elements which are used exclusively for one deity. Such are: *e-ti-in-ti* and *i-id-ni-ti?* for *iš-tár* (740-41), *da-šu-úr* for *a-ḫi* (1128), *pa-a-....*, *šu-ub-....*, for *ê-a* (697, 699); *še-me-a*, *za-i-da*, *sukkallum* for *anu* (507-08; 491).

#### SIMILAR DOCUMENTS

A few tablets, very closely related with those here published, are to be found in a volume by V. Scheil under the title:

*Une Saison de Fouilles à Sippar, Le Caire, 1912.* They were discovered by Scheil in a building which he identified with that of the school of Sippar, together with a large number of other documents of a miscellaneous character, but very closely resembling the texts found in the Temple School of Nippur. The resemblance of the Sippar and Nippur documents is so striking, that a thorough comparison of the material from the two schools should be very interesting. This is, however, not possible at the present time, because far too few of the school exercises from Nippur have as yet been published. Besides this, Scheil did not give us exact copies of the original texts, but his interpretations of them, printed in cuneiform characters. Now, with all due respect for Scheil's well-known ability in deciphering, no interpretation of a badly written and poorly preserved school exercise can be satisfactory and free from errors. A thorough collation of these texts is therefore necessary before a comparison of the material of the two schools can be safely begun.

Of the tablets in question, several are Sumerian and will be discussed in the Introduction to Part III, and others further on in this chapter, under the heading "Special Documents" (cf. below, p. 105). Only one of the documents seems to be a duplicate of one of our lists (cf. Nos. 1013 ff.). It bears the number Si. 252 (in *Sippar*, p. 43), and reads: *a-ḫu-ni*; *a-ḫu-ni-ia* (?); *a-ḫu-na* (?); *a-ḫu-ba-ni*; *a-ḫu-ba-ti* (= *a-ḫu-na-ṣir*?); *a-ḫu-wa-am* (= *a-ḫu-wa-ḫar*?); *a-ḫu-na-nu-um* (= *a-ḫu-tá-bu-um*?); *a-ḫu-wa-am* (?); *a-ḫu-ṣu-um* (?).

Other school exercises which might belong to the same class of those here published have been found in Telloh or, at least, have been catalogued with the documents coming from that city. Cf. *Inventaire des Tablettes de Telloh*, Vol. II, Nos. 4564,

4649, 4650, 4651, 4663, 5840, 5888; and Vol. IV, 7004. Text No. 1117 of Vol. I (cf. also I 1118) is entered as: Liste de noms propres (exercice d'apprenti ?). 70×50 mm. Also Vol. II, 853: Modèle d'écoliers: tablette lenticulaire plate, portant sur les deux faces les mêmes trois mots: *ì-lì-ki-ti*, *ì-lì-ki-ib-ri*, *ì-lì-ki-a-bi*. Diam. 80 mm.

A considerable number of lists of personal names, resembling very closely those here published, but belonging to a much later period, are now in the British Museum. A goodly number of them have been published by Johns in his *Assyrian Deeds and Documents*. I give here abstracts from the entries in Bezold's *Catalogue*, together with references as to the places of publication.

K 173: Names compounded with *ⁿnabu* and *ⁿmarduk*.

K 241: Names compounded with *ⁿnabu*, *ⁿIM*, *ⁿšamaš* (Publ. IIR 63 f. and ADD II, p. 345 f.).

K 5656: Names compounded with *ⁿir-ra*, *ⁿnergal*, *ⁿgu-la*, *ⁿba-ú* (Publ. ADD II, p. 376).

K 11955 and K 13752: Part of a list of persons of various nationalities.<sup>1</sup>

Sm. 55+Rm. 567: Part of a list of proper names of persons. The names of Col. I are throughout compounded with *ⁿnabu* (Publ. ADD II, p. 365 f.).

81-2-4, 255+81-2-4, 446: Part of a list of names of women. These are compounded with the names of the deities *ⁿnin-lil*, *ⁿištār*, *ⁿen-lil*, and of the cities *nina<sup>ki</sup>*, *arbaila*, etc., respectively (Publ. ADD II, p. 377 f.).

82-3-23, 135: Part of a list of names of women.

82-3-23, 137: Part of a list of proper names. The names in Col. a end throughout with *a-a* (Publ. ADD II, p. 379 f.).

<sup>1</sup> It is impossible to decide from the *Catalogue* whether these are school exercises or simple accounts.



- 83-1-18, 695: Part of a list of names of persons. The names are compounded with the names of the gods *EN*, *IM*, *anu*, *ê-a*, *sin* (= *XXX*), etc. (Publ. ADD II, p. 369 f.).
- 83-1-18, 715: Part of a list of proper names of persons (Publ. ADD II, p. 376).
- 83-1-18, 857: Part of a list of names of persons, etc.
- Bu. 89-4-26, 38: Part of a list of names of women (Publ. ADD II, p. 380).
- Bu. 89-4-26, 73: Part of a list of names of women (Publ. ADD II, p. 380-81).

#### SPECIAL DOCUMENTS

Together with the lists, I have published here some documents which differ in some respects from them. Text 65, instead of containing personal names, brings together the verbal elements which were used in the formation of the names. The first column of the tablet is destroyed; the others read: Col. II: *i*-. . . .,<sup>1</sup> *i-din*; *i-din-nam*; *i-ki!-ša-am*,<sup>2</sup> *i-ri-ba-am*; *i-ri-za-am*; *i-tu-r[a-am]*; Col. III: *l[i-bur?]*; *l[i-bur-ra?]*; *še-mi*; *ma-lik*; *ma-lik-[ki]*, . . . . . Scheil (in *Sippar*) has published several tablets of a similar character, but in these the elements are both nominal and verbal, and do not always correspond with those used in our lists. Ranke (in RPN, p. 38) suggests some changes in the transliterations and translations of these names. I have used several of his suggestions for the transliterations, but have left out the translations altogether, for the sake of brevity. The documents in question read:

Si. 503 Col. I (p. 40): *ši-du*; *ši-du*; *ma-dam* (?); *ma-gir*; *ma-gir*; *al-la*.

<sup>1</sup> To be restored *i-ia?* Cf. below, Si. 624.

<sup>2</sup> The scribe had written by mistake: *i-di-ša-am*.



- Si. 510 (p. 40): *na-wi-ra-am*; *šadî(-i)*; *šad-du-ni*; *šad-du-šu*.  
 Si. ? (p. 41 ff.), Col. I: *ba-aš-ti*; *ba-la-ti*; *di-lil?-ti*; *AN-KUŠ-ni*  
 (= *šulûlu-ni*); *a-ta-na-aḫ*; *lu-ub-lu-uṭ*; *lu-ud-lu-ul*; *lu-?-ta*;  
*lu-ša-lim*; *lu-da-ri*; *ne-me-el* (?); *ma-an-nu-um*; *da-mi-iḫ*;  
*ka-ši-id*; Col. II: *ub-li-ta* (?); *en-di-mu* (?); *ri-za-am*;  
*ri-ba-am*; *ri-ḫa-am*; *ri-me-ni*; *ḫa-i-ir*; *lu-mu-úr*; *lu-ur-ši*  
 (?); *iš-ti-gal*; *ma-ḫu-ur* (?); *ba-ni-ti*; *ma-ni* (?); *ra-bi*.  
 Si. 205 (p. 42): *e-te-el*; *la-ma-zi*; *a-da-lal* (?); *ta-ia-ar*; *el-la-ti*;  
*a-bi-li*; *bi-la-aḫ*; *en-da-mu* (?); *ri-za-am*; *ri-ba-am*; *ri-ḫa-am*.  
 Si. 624 (p. 43): *i*; *ia*; *i-din*; *i-din-nam*; *i-bi*; *i-bi-ik*; *i-di?-*  
*na-am* (= *i-ḫi-ša-am?*); follow other name elements (not  
 personal names!): *en-ṣu* (= *en-nam?*); *na-ad-ni* (= *na-ši-*  
*ir?*); *dur-ri*; *iš-me-<sup>d</sup>šamaš* (= *iš-me-an-ni?*).

Two of the texts published in this volume (Nos. 59 and 60) differ from the others because, besides groups of personal names (discussed under Nos. 1598–1606) they also embody miscellaneous words or phrases which have nothing in common with them. These documents form part of a long composition, which has been called “The Sumerian Primer” and the publication of which must be left for future time. To this last group may also belong *In. II 2946* which reads: *si-ni*; *si-ni*; *si-a*; *u-bar*; *u-bar*, etc.

#### LANGUAGE

While the lists are generally of one language we find, especially when the initial element is one of those names of deities which are written the same in Sumerian and Akkadian, that the scribes often passed from one language to the other. For instance, Text 22 Obv. contains names compounded with *<sup>d</sup>en-lil*; the first column is Akkadian, and the second Sumerian; such is also the case in Text 29, which has Akkadian and Sumerian

names compounded with <sup>d</sup>*nin-lil*. The order of the two languages is not always the same. Generally the Akkadian precedes, but in Text 2, Col. IV, the Sumerian part is introduced first. In other tablets some columns are Akkadian and others Sumerian. Cf. Nos. 14, 21, 33, 63.

Only in one text (8 Obv., Col. III) the two languages seem to be somewhat confused; at the end of a list of Akkadian names formed with *anu*, we find three Sumerian names: *ana-ma-an-sí*, *ana-ma-an-ba*, *ana-da-nu-me-a*, which are in turn followed by two Akkadian names: *anu-še-me-a*, *anu-za-i-da*. After these the list is closed and another deity introduced. This fact may be explained on the supposition that the scribe may have forgotten to include in the list the two Akkadian names, and resorted to the expedient of adding them to the bottom. Perhaps, also, he may have purposely omitted these two names so as not to break the usual sequence of the nominal and verbal elements, which is the same in nearly all lists.

Still more puzzling is the fact that the lists of Akkadian names beginning with *anu*, the first in order, are preceded by three Sumerian names: <sup>d</sup>*ninni-sag-mu*, <sup>d</sup>*IB-zi(d)-da-daġ-mu*, <sup>d</sup>*da-mu-da-nir-gál* (2 Rev. I, 7 Rev. I, Dupl. CBS 10994). The fact that the names are three in number might recall the Syllabary (cf. Pt. I, p. 29), and suggest that the lists are a direct continuation of it. This explanation, however, has to be abandoned when we consider that: (1) The Syllabary does not end with any such group of names; (2) the three names have nothing in common with one another, and could not therefore have formed part of the Syllabary (cf. Pt. I, p. 31 f.).

#### ORDER OF THE NAMES

The different lists follow one another in a certain order, which has been followed in the transliteration of the names.

The lists compounded with names of deities come in this order: *anu*, followed by *en-lil* (2 Rev.; 8 Obv. and Rev.), and *nin-lil* (22 Obv.); exceptionally *šamaš* follows *anu* in 8 Obv. III. For the order of succession of minor deities cf. Nos. 795 ff. Another group is formed by *a-ḫa-ti*, followed by *a-ḫu* (31, III; 34, II), *a-ḫi* (34, IV), *a-ad-da* (25 Obv.), *a-bu-um* (25 Obv.; 33, IV).

The order of the names in each list is not always the same. While a certain degree of regularity can be observed in the names beginning with *a-ad-da*, *a-ḫu*, *a-lí*, etc., those compounded with *anu* follow different orders of succession, thus making it difficult to restore the missing portions of the various tablets (cf. Description of Tablets on p. 167 ff.).

#### THE NAMES OF THE GODS

No great variety is to be found in the names of the gods, since, as a general rule, it was the practice of the scribes to begin a list with one initial element, and to continue with it until all the names which could be formed had been exhausted.

But, by the side of the proper names of gods, we find also used the name elements *a-bu*, *a-ḫu*, *a-ad-da*, etc. These are treated exactly as the names of deities, so that we cannot think here of the parental relations and translate: "the father, the brother," etc. Such names as *a-bu-um-ilum* (1297), *a-ḫi-ilum*, *a-ḫi-be-lum* (1111-12), or *a-ḫa-ti-šar-ra-at*, *+šar-ḫa-at*, *+du-mu-uk-ni-ši*, *+ku-ḫu-ub-ni-ši* (1003-07) clearly indicate that here, under the appellatives of "father, brother, sister," some deities are meant. Exception may have to be made for three names which follow one another and form a little group by themselves: *a-ḫa-nu-ta*, *a-ḫa-mar-ši*, *a-ḫa-nir-ši* (Pt. I, Nos. 937-39; Pt. II, 1008-10); here the proper translation seems to be



“a brother,” but it is not absolutely impossible that, also in this case, the appellative may refer to some god.

In a tablet dated in the reign of Hammurapi<sup>1</sup> we find the name *a-ḫu-ú-na-šir* written with the determinative for deity. This is an additional proof that *a-ḫu* is always intended for the name of a god. The element *a-ḫi* will be discussed in Pt. III. Cf. also Pt. I, p. 58, Note 10.

The element *a-lí* presents special difficulties and still remains obscure. That it represents a god is clear from the names *a-lí-ilum*, *a-lí-be-lum* (Nos. 1190–91) and from the fact that the other nominal and verbal elements used in connection with it are the same as those used in connection with the names of other gods (cf. especially Nos. 1266 ff.). The reading *a-lí*, and not *a-ni*, is also made certain by such names as *a-lí-ne-šu* (CBS 1288), *a-lí-ta-li-mi* (Bu. 91,286 Rev. 28, in CT 6, 16), *a-lí-um-mi* (RTIh 159, III, 6), in which the names are spelled with the usual sign *li*. But if, as it seems certain, *a-lí* refers to a god, it is difficult to decide whether this was a male or a female deity. In such names as *a-lí-a-bi* (RPN), *a-lí-a-ḫu-ú-a*, *a-lí-a-ḫu-ša*, *a-lí-a-bu-ša* (Pt. I, Nos. 332–34), *a-lí-ilum*, *a-lí-be-lum* (Pt. II, 1190–91), one would naturally think of a god, but by the side of them we find also such names as *a-lí-um-mi* (RTIh 159, III, 6) and *a-lí-a-ḫa-ti* (VS IX 200, 13). The most probable solution of the difficulty remains, therefore, that of considering *a-lí* either as a personal name or as an appellative of some demon. The old translation “my city” has to be definitely abandoned: in the rare cases in which the word for “city” is used, the spelling seems to be *a-li* and not *a-NI*. Cf. *ašamaš-du-ur-a-li*, CBS 1797.

<sup>1</sup> This tablet is in possession of Mr. John F. Lewis of Philadelphia, and will be published by me in the *Journal of the American Oriental Society*.



The lists beginning with the sign *AN* raise another question: is that sign to be read *ilu* or *anu*? In favor of the former reading we may point:

(1) That in some cases the sign *AN* is rendered in a variant as *ì-lì*. Cf. *AN-ma-AN* = *ì-lì-ma-AN* (LAD, LBD); *šamaš-en-lil-AN* = *šamaš-en-lil-ì-lì* (LC); *AN-um-ma-ti* = *ì-lì-um-ma-ti* (VS VII, 106; Poebel, OLZ 16 (1913), Col. 66).

(2) That in some others the reading *ilum*, or *ili*, appears to be the most probable. Cf. *Ha-am-mu-ra-pi-AN* (Scheil, *Sippar*, p. 146); *ì-lì-a-AN* (No. 1598); *ê-a-ma-AN* (Ungnad, OLZ 10 (1907) Col. 141); *AN-ni* (= *ilu-ni*?, OBTR 1 Obv. 8).

(3) That in Amoritic names the sign *AN* is to be rendered *él* or *il*. (Cf. below, p. 116.)

(4) That in some of our lists names beginning with *AN* are alternated with others beginning with *AN-šu*, which would appear to require the reading *ilu-šu* (cf. Nos. 454 ff.).

(5) That occasionally we find the phonetic writing *il*. Cf. *il-šu-ku-ra-ad* (RA 10, Pl. IV, No. 99, VI, 14).

But against the reading *ilu* it is also necessary to consider:

(1) That the lists compounded with *AN* are immediately followed by others beginning with the name of some god, such as *en-lil* or *šamaš* (cf. above, p. 108). The succession *anu*, *en-lil*, *nin-lil*, is just what we should expect the Nippur scribes to have followed.

(2) That Akkadian lists compounded with *AN* are immediately followed by Sumerian lists compounded with the same sign. If we read *ilu* in the Akkadian names, we are bound to read *dingir* in the Sumerian, which would involve carrying a monotheistic tendency back to a time when certainly it did not exist.

(3) That the Syllabary of Personal Names has given us

material to prove that the element *AN*, when at the end of a name, is to be read *anu* (cf. Pt. I, p. 38).<sup>1</sup>

The solution of this difficulty seems to be found in reading the sign *AN* with the phonetic value *anu*; in some cases, however, this is not to be understood as the personal name of a deity, but as being used for the general term "god." In IIR 69, 3b, *anu u an-tum* are general terms for god and goddess. In the Cassite Period we find the name *a-ta-mar-a-nu-us-su* (BE, X), which cannot be explained on any other ground. We must therefore be prepared to admit that such must have been the case, even with names of an earlier period.

### THE AMORITIC LIST

While gathering the material for the present volume, I have been fortunate in finding several fragments of a large tablet, containing a long list of Amoritic names: when joined together, these fragments proved to be portions of the upper left corner of a very large tablet. It is difficult to form a good estimate as to the exact size of it, but, judging from its great thickness, it is probable that the portion thus far recovered does not exceed one-third of the complete document. It is probable that a number of the missing fragments will some day be found either in the University Museum, or in the Imperial Ottoman Museum of Constantinople. In the meantime, however, I have thought it better to publish here the

<sup>1</sup> To this exception may have to be made when the first element is the name of a god, in such names as *d<sup>en</sup>-lil-AN*, *d<sup>šamaš</sup>-AN*, etc., though the reading *d<sup>en</sup>-lil-anum*, *d<sup>šamaš</sup>-anum* may be perfectly proper. I do not think it would be correct to read such names as *d<sup>en</sup>-lil-ill*, "Enlil is my god." Notice that in several lists the element *AN* is immediately followed by *be-lum* (Nos. 665-66; 878-79; 882-83; 1111-12; 1190-91; note also 571-72). Since the latter element does not contain any personal suffix, it is safe to infer that such was the case also with the former.

portion that has been found, both because of the importance of the material and as a guide in the search for the other fragments.

The tablet is very well written and, except in places where it is badly weathered, clearly readable; it belongs to the class of model Texts (cf. Pt. I, p. 46) and is therefore also perfectly baked. In its complete form, it must have contained a nearly complete list of all the common Amoritic names in use in Babylonia at about the time of the First Dynasty.

Besides this one, another text (33 Obv., Col. II; cf. Nos. 910 ff.) contains a column of Amoritic names. The fragment is, to all appearances, like the large tablet above discussed; it is out of the question, however, that it may originally have belonged to it, because Col. II contains Sumerian, and the reverse Akkadian names. Possibly another group of Amoritic names might originally have been found in the first column of text 25 (cf. Nos. 929 ff.), but this is so badly mutilated that the question cannot be definitely settled.

In discussing these names, I have carefully noted their similarity with other names of the Semitic group. But on working on their translation, I soon realized that, at the present state of our knowledge, it would be nearly hopeless to give more than simple guesses, without having first collected all the recognizable Amoritic names to be found in Babylonian and Assyrian literature. The task could now be undertaken, since many of the Amoritic name elements have already been recognized, and many more can be definitely identified with the help of the names of this list. This task, however, would have been difficult and long, because the number of Amoritic names will prove to be very large; moreover, enough material would certainly have been found for a complete book. Much to my



regret, I have therefore been obliged to let the matter stand without entering in a special line of research that would certainly have carried me too far away from the limits in which I want to keep the present volume. It is to be hoped that such a work will soon be undertaken, so as to fill a serious gap in our knowledge of old Babylonian names.

For the time being, a few observations may be here permitted. Among the name elements of the long list we find two geographical names: *ia-mu-tu-ba-la* and *mu-ti-a-ba-la* (in *su-mu* +, Nos. 19 and 35). In studying school exercises from Nippur, I happened to notice an unpublished text (CBS 6516) which gives these two names in a slightly different form: *ia-mu-ut-ba-lum<sup>ki</sup>*, *mu-ti-ba-al<sup>ki</sup>*. The document belongs to the class of round tablets (cf. Pt. I, p. 45) and contains only two lines of inscription, doubtless an abstract from some geographical list which has not yet been recovered. The former of these names is in turn identical with the name of a land which probably belonged to Rim-Sin, and which is mentioned in the date formula of the thirty-first year of Hammu-rapi: "The year in which Hammu-rapi, the king, after that he, with the assistance of Anu and Enlil, marching at the head of his troops, the land of Jamutbal and (its) king Rim-Sin had brought under his power, and in Shumer and Akkad his command was established. . . ." (LAD, pp. 64-65). In this date formula the name of the land is variously written: *e-mu-ut-ba-lum*, *e-mu-ut-ba-lum<sup>ki</sup>*, *ia-mu-ut-ba-lum<sup>ki</sup>*.

The name *mu-ti-a-ba-la* is certainly identical with *mu-ti-ba-al<sup>ki</sup>*, and is probably to be distinguished from *ia-mu-tu-ba-la* (or *ia-mu-ut-ba-lum<sup>ki</sup>*). The two names cannot be mere variants for, in that case, we could not understand the presence in our list of two names, *su-mu-ia-mu-tu-ba-la* and *su-mu-mu-ti-a-ba-la*



(Nos. 16 and 35), which are separated by a long interval. Also in the case of the geographical list, we should hardly expect the scribe to have recorded in succession two different readings of the same name: to avoid confusion, he would have chosen the better spelling and omitted the variant. From the double testimony of our list and of the date formula we can safely conclude that the lands of Jamut-bal and Mutu-bal were two centers in which the Amorites had firmly established themselves.

But this should not be interpreted as meaning that the Amorites came into Babylonia in one group and at a date which can be more or less definitely established. In fact, they seem to have been there from ancient time, and to have formed the oldest stratum of the Semitic population. Amoritic names are found interspersed in Sumerian and Akkadian documents of the greatest antiquity. Moreover, from the very beginning, the Amorites have been very influential in the land, and furnished by far the largest number of the Semitic rulers of the old dynasties. Going back to prehistoric periods, we find them among the mythological rulers of the First Kingdom of Kish (HT, p. 88): cf. *ga-lu-mu-un*, *zu-ga-gi-ib*, *ar-pi* (var. *ar-bu-um*, *ar-pi-um*; cf. Pt. I, No. 275). In the Second Kingdom of Kiš (HT, p. 91) we have *i-ša-il*; in the Fourth Kingdom of Kiš (HT, p. 91): *zi-mu-wa-tár*, *u-zi-wa-tár*, *el-mu-ti*, and possibly others. So also with most of the known kings of Gutium: *e-ir-ri-du-PI-zi-ir*, *la-si-ra-ab*, *si-ù-um*, *ti-ri-ga-a-él* (var. *ti-rik-ka-él*) (HT, p. 93). Clay, in his "*Miscellaneous Documents from the Yale Babylonian Collections*," text 13, gives us a new king of this dynasty, whose name I would read *ì-ar-la-ga-él*,<sup>1</sup> and who is probably an Amorite.

<sup>1</sup> The first line of the tablet reads: *ud-ba ì-ar-la-ga-él lugal gu-ti-um-kam*, "At the time when Jarlaga-el was king of Gutium. . . ." (Cf., however, Clay, *ibid.*, p. 12.) The alternate reading:

In glancing through the names of the first rulers of Isin, *iš-bi-ir-ra*, *ŠU-ì-lí-šu*, *i-din-<sup>d</sup>da-gan*, *iš-me-<sup>d</sup>da-gan*, *li-bi-it-iš-tár*, *ur-<sup>d</sup>nin-IB*, *bur-<sup>d</sup>sin*, *i-te-ir-pî-ša*, *ir-ra-i-mi-ti*, *za-an-bi-ia* (var. *za-ab?-bi-ia*, *za-am?-bi-a*) (HT, p. 94; LAD, p. 68 f.), one cannot fail to notice the constant recurrence of the gods of the Amoritic pantheon, *<sup>d</sup>da-gan*, *iš-tár*,<sup>1</sup> *<sup>d</sup>nin-IB*.<sup>2</sup> Besides, the name *za-an-bi-ia* is certainly Amoritic, and so are probably the elements *li-bi-it*, *i-te-ir* (cf. *i-túr*, in the Glossary on p. 151). Note also *su-mu-a-bu-um*, *i-ku-un-pî-iš-tár*, who are rulers of an unknown kingdom (HT, p. 95).

The new list of the kings of Larsa published by Clay (*Miscellaneous Inscriptions*, p. 31) gives us other Amoritic rulers: *na-ap-la-nu-um*, *e-mi-šu*, *sa-mu-um*, *za-ba-a-a*, *gu-un-gu-nu-um*, *a-bi-sa-ri-e*, *su-mu-i-lu*, *nu-úr-<sup>d</sup>IM*. It is already a well-established fact that several kings of the First Dynasty of Babylon are also Amorites (cf. RPN, p. 35). Finally, note also *i-túr-<sup>d</sup>šamaš*, patesi of Kisurra (SAK, p. 152), and *bu-un-ni-ni*, patesi of Kimaš (SAK, p. 176).

The place of origin of this foreign people was probably the land of Amurru, i. e., northern Palestine and Syria,<sup>3</sup> and their language was Semitic. Ranke (RPN, p. 24 ff.) compares the Amoritic names with the Arabic and West-Semitic, concluding that "of all the Semitic languages, the Arabic stands nearest

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*ud-ba-ni ar-la-ga-él lugal gu-ti-um-kam* would seem to be supported by the fact that, after *ud-ba*, the writing is carried to the line below: moreover, the spelling *i-ar* is unusual. But I do not see how the reading *i-ar-la-ga-él* can be avoided. If the sign *NI* does not belong to the name, how can it be translated? Cf. also another inscription of Gutium: *ud-ba si-ù-um lugal gu-ti-um-kam*. The element *i-ar-la-ga* appears to be identical with the abbreviated name *ia-ar-li-ka*, BE XV 200, I, 22 (in CPN). Cf. also the spelling: *i-ia-am-ru-uṣ?-ṣi-i-lu-um* (Bu. 91-5-9, 272; in CT, 6, 7).

<sup>1</sup> Cf. Pt. I, p. 39 f.

<sup>2</sup> Cf. A. T. Clay: *Amurru, the Home of the Northern Semites*, index.

<sup>3</sup> Set forth in detail by A. T. Clay in his: *Amurru, the Home of the Northern Semites*, Philadelphia, 1912.

to this tongue, that has been preserved only in personal names."

My own researches in this field do not seem to corroborate his view, because the largest number of parallels have been found in the West-Semitic provinces. To be sure, this would be hardly conclusive, because the same waves of immigration which swept over Babylonia might also have touched the land of Amurru. A definite conclusion on this point must be left to further investigation.

The last question which need detain us a little is the phonetic value of the sign *AN*, representing the name of god, in Amoritic names. Thureau-Dangin, in *Lettres et Contracts*, reads this sign *él*. I have adopted this transliteration, since it seems very convenient in differentiating the Amoritic from the Akkadian names. We must note, however, that the phonetic value of this sign may be also *il*. Cf. No. 10: *su-mu-li-el*, with the variant spellings *su-mu-la-él* and *su-mu-li-lu*; No. 16: *su-mu-la-lum*. These various names seem to be modifications of *su-mu-la-ilum*; note also *su-mu-i-lu*, king of Larsa. Similarly *ia-ḫi-la-tum* (RPN, fem.) stands probably for *ia-ḫi-i-la-tum*. No. 152: *pu-nu-ḫa-la-i-li*, is to be compared with *ḫa-a-li-él*, *ḫa-li-lum*, *ḫa-li-li-ia*; No. 312: *i-ḫi-ia-él*, with *i-ḫi-lum*, *i-ḫi-i-lu-ma*. Two other names are remarkable in this respect: *ia-aš-ma-ab-NI-él* (CBS, 1352) and *ia-ab-ḫa-ar-NI-il* (CBS, 1235). In both instances the sign *NI* might be interpreted as the pronominal suffix of the first person, but it is not impossible that it might also have the phonetic value *ì*. Finally, in the feminine name *i-ia-am-ru-uḫ?-ḫi-i-lu-um* (Bu. 91-5-9, 272; in CT, 6, 7) we have a full phonetic spelling of the divine name. In favor of the reading *él*, we find *su-mu-li-el* (No. 10), *el-mu-ti* (above, p. 114), and possibly also those names ending in *e-lum* (cf. Glossary on p. 149).

By the side of the writing *él*, we find also in Amoritic names the puzzling spelling *NI-NI*, so common in Akkadian names (cf. Nos. 247 ff. and Glossary on p. 151). Shall we read here *elî*? This seems to be suggested by the name *NI-NI-e-ri-za*, with the variant *e-li-e-ri-sa* (VS, VII 27, 3; 165, 4).

Finally, very remarkable is the form *i-la* in *su-mu-i-la*, *pu-nu-ba-la-i-la* (Nos. 9 and 153), which might represent the name *ilu* with the Aramaic ending *a* or, more probably, is a rendering of the Arabic *ilab* (Cf. RPN, p. 32, note 1, and Hilprecht, BE, X, p. xii f.).



## TRANSLITERATIONS AND TRANSLATIONS.

I. AMORITIC NAMES.<sup>1</sup>

- .....  
 1. [su-mu-.....]-a, 1, I, 1. Cf. *su-û-mi* (gen.), CBS 1289 and *So. Ar.* סמח (RPN); *Pal.* סמח.  
 2. [su-mu-.....]-ra, 1, I, 2.  
 3. [su-mu-a?]-hi-im, 1, I, 3.  
 4. [su-mu]-a-pa-ab, 1, I, 4. Cf. No. 307 and <sup>a</sup>*SUR*-a-pa', TNB.  
 5. [su-mu]-a-pa-ar, 1, I, 5. Cf. No. 308.  
 6. [su-mu-aš?]-du-um, 1, I, 6. Cf. Nos. 108, 255.  
 7. [su-mu-.....]-im, 1, I, 7.  
 8. [su-m]u-él, 1, I, 8. Cf. *sa-ma-él*, CBS 465, and *Bi.* שִׁמְיָאֵל.  
 9. [su]-mu-i-la, 1, I, 9.  
 10. *su-mu-li-el*, 1, I, 10. Also in RPN. Cf. *su-mu-li-lu*, AJSL 29, p. 171, No. 857; *su-mu-la-él*, LC, BB; *sa-mu-la-él*, 2177 A (in CT 8, 42); 863 (in CT 8, 28).  
 11. *su-mu-il-ba?-bi-ia*, 1, I, 11.  
 12. [su-m]u-a-ni-ib?, 1, I, 12.  
 13. [su]-mu-.....-a, 1, I, 13.  
 14. *su-mu-zi-id-kum*, 1, I, 14. Cf. *za-du-kum*, CBS 465, and *Si.* זירקום.  
 15. *su-mu-zi-id-ku-di-la-na*, 1, I, 15.<sup>2</sup>  
 16. *su-mu-la-lum*, 1, I, 16. Cf. No. 9.  
 17. *su-mu-ia-si-id*, 1, I, 17.  
 18. *su-mu-ab-ba?-la*, 1, I, 18.  
 19. *su-mu-ia-mu-lu-ba-la*, 1, I, 19. Cf. No. 35 and p. 113.  
 20. *su-mu-ra-hi-e-im*, 1, I, 20. Cf. <sup>a</sup>*IM*-ra-ha-mu, *Addu-ra-hi-mu*, TNB. Cf. *Bi.* רַחֵם; *Saf.* רַחֵם.  
 21. *su-mu-ra-zi-e-im*, 1, I, 21. Cf. *Saf.* god רִצֵּן and רִצֵּי.  
 22. [su-m]u-am-ni-di-im, 1, I, 22.  
 23. [su-mu-i]a-ab?-ru-um, 1, I, 23. Cf. *ia-hi-ri*, No. 79.  
 24. [su-m]u-a-bu-um, 1, I, 24. Also in RPN, BB. Cf. *sa-mu-a-bu-um*, RPN.  
 25. [su]-mu-a-ra-ab, 1, I, 25. Cf. *su-mu-ra-ab*, RPN; *a-bi-a-ra-ab*, RPN, VS VIII 58, 24; *a-bi-e-ra-ab*, RPN; *ha-ab-di-a-ra-ab*, OLZ 8, p. 351; *a-ra-ab*, UMBS II, No. 1;

<sup>1</sup> Special abbreviations: *Ar.*=Arabic; *Bi.*=Biblical; *He.*=Hebrew; *Nab.*=Nabatean; *Pal.*=Palmyrene; *Phen.*=Phenician; *Pun.*=Punic; *Sab.*=Sabeen; *Saf.*=Safaitic; *Si.*=Sinaitic; *So. Ar.*=South Arabic. For suggestions as to translation cf. Glossary on p. 148 ff.

<sup>2</sup> Compare the writing *Am-mi-te?-ta-na* in King: *Letters and Inscriptions*, III, p. 248, No. 97 (RPN, p. 25).

- um-mi-a-ra-ab-tum*, ABRU.  
Cf. *Bi.* ירה.
26. *su-mu-a-bi-i-a*, 1, I, 26.  
27. *su-mu-a-ḫi-i-a*, 1, I, 27. Cf. *šū-mi-a-ḫi-ia*.  
28. [*su-mu*]-*u-di-ni*, 1, I, 28. Cf. *su-mu-di-na*, AJSL 29, p. 182, No. 373. Cf. *Bi.* דינה.  
29. [*su-mu-d*]-*i?-kam*, 1, I, 29. Cf. *su-mu-da-gan*, 97115, 3 (in CT 33, 24).  
30. [*su-mu*]-...-um, 1, I, 30.  
31. [*su-mu*]-...-im, 1, I, 31.  
32. *su-mu-ú-a*, 1, I, 32.  
33. *su-mu-ia-mar*, 1, I, 33. Cf. *Bi.* תמר.  
34. *su-mu-ia-sa?-ba-su-um*, 1, I, 34.  
35. *su-mu-mu-ti-a-ba-la*, 1, I, 35. Cf. No. 19, p. 113, and *Phen.* מתבעל.  
36. *su-mu-ki?-it-nu-um*, 1, I, 36.  
37. *su-ul-lu-lum*, 1, I, 37.  
38. *su-lu-kum*, 1, I, 38.  
39. *su-la-pu-um*, 1, I, 39.  
40. *su-la-pi*, 1, I, 40.  
.....  
50. [*ia-ti?*]-*ru-u[m]*, 1, II, 1. Cf. *ia-di-ri*, BB.  
51. [*ia-ti?*]-*ra-tum*, 1, II, 2.  
52. *ia-di-du-um*, 1, II, 3. Cf. *a-di-du-um*, VS VII 18, 9. Cf. *Bi.* ידידיה.  
53. *ia-di-da-tum*, 1, II, 4. Cf. *ia-di-da-tim*, VS IX, 172, 16; 174, 46; *ia-ia-da-tum*, RPN, and *Bi.* ידידה.  
54. *ia-ab-ru-ra*, 1, II, 5. Cf. *ia-ab-ru-um*, BB.  
55. *ia-[ku]-un-a-ša-ru-um*, 1, II, 6. Cf. *ia-ku-nu-um*, AO 4668 (in RA 8, p. 75); VS VII 18, 8; 158, 2. Cf. *Bi.* יבין; יכנשלם = יבין; *Phen.* יבין; and *Bi.* אשור (tribal name).  
56. *ia-[k]u-un-šar-ru-um*, 1, II, 7.  
57. *ia-bi-šum*, 1, II, 8. Also in RPN. Cf. *Bi.* יבש; *Neo Pun.* יפש; *Pal.* יבשא.  
58. *ia-ri-šum*, 1, II, 9. Cf. *Bi.* ירישה.  
59. *ia-e-šū-bi-él*, 1, II, 10. Cf. *ia-šū-bu-um*, RPN; *ia-šū-ub-da-gan*, LC; *ia-aš-bi-i-la*, RPN; *Phen.* ישבעל; *Bi.* ישוב.  
60. *ia-e-im-žu/su-um*, 1, II, 11. Cf. *Phen.* אשמנעמם and Nos. 89 and 112.  
61. *ia*....., 1, II, 12.  
62. *ia*....., 1, II, 13.  
63. *ia-ar*....., 1, II, 14. Cf. *ia-ar-bi-él*, 81000, 21 (in CT 33, 42); AJSL 29, p. 176, No. 2180; VS VII 38, 28, etc.: *ia-ar-ḫa-bu-um*, LC; *ia-ar-li-ka*, BE XV, 200, I, 22, and note 1 on p. 114.  
64. *ia-ar*....., 1, II, 15.  
65. *ia-šū*....., 1, II, 16. Cf. No. 59 and *ia-šū-ia*, Amarna = *Bi.* ישוע (?); *ia-šū-ki-im-él*, AO 4664 (in RA 8, p. 69).  
66. *ia-e?-en*....., 1, II, 17.  
67. *ia*....., 1, II, 18.  
68. *ia-si?-ru-a*...., 1, II, 19.  
69. *ia*...-*žu*...., 1, II, 20.  
70. *ia*....., 1, II, 21.

71. *ia-bu...?-....*, I, II, 22.  
 72. *ia-.....*, I, II, 23.  
 73. *ia-ka-.....*, I, II, 24.  
 74. *ia-.....-um*, I, II, 25.  
 75. *ia-an-.....-él*, I, II, 26.  
 76. *ia-.....*, I, II, 27.  
 77. *ia-.....-él*, I, II, 28.  
 78. *ia...?-....*, I, II, 29.  
 79. *ia-ḫi-.....*, I, II, 30. Cf.  
*ia-ḫi-él*, VS VII 5, 27; *ia-ú-ḫi-él*, VS VII 8, 3.5.8; *ia-ḫi-la-tum*, RPN (fem.); *ia-ḫi-ri*, ADD; and *Bi. יְהִיאֵל; יְהִיאֵל*.  
 80. *ia-ḫi-.....*, I, II, 31.  
 81. *ia-.....*, I, II, 32.  
 82. *ia-.....*, I, II, 33.  
 83. *ia-am-ši?-él*, I, II, 34. Cf. *ia-mu-ši-él*, 80727, 3 (in CT 33, 44; *a-ḫi-ia-am-ši*, VS VII, 179, 4; or *ia-am-lik-él*, RPN. Cf. *Bi. יִמְלֵךְ*.  
 84. *ia-u...-ru-um*, I, II, 35.  
 85. *ia-ia?-a*, I, II, 36. Cf. *ia-a-a-?*, RPN; *ia-a-rum*, VS VII 183, I, 7.  
 86. *ia-ia-tum*, I, II, 37. Cf. *ia-a-tum*, CPN; VS VII 123, 3; 124, 3; 183, II, 20.  
 87. *ia-ia-um*, I, II, 38.  
 88. *ia-ia-mu*, I, II, 39. Cf. *ia-a-mu*, CPN.  
 89. *ia-e-im-ḫi-él*, I, II, 40. Cf. No. 60 and 112.  
 90. *ia-ab-ḫu-ru-um*, I, II, 41. Cf. *ia-ab-ḫa-ru-um*, PSBA 33, pl. 47, No. 29, 25; *Bi. יִבְהֵר*.  
 91. *ia-šu-ḫa-tum*, I, II, 42. Also in RPN (fem.); ABRU. Cf. *Bi. יִשְׁחִיָּה*.  
 92. *ia-ab-mu-ú*, I, II, 43. Cf. *ia-ab-mu-<sup>a</sup>da-gan*, VS VII 204, 2; *ia-ab-mi-él*, Hommel, *Allisr. Über.* Cf. *Bi. יְחָמִי*; *Phen. חמא*; *Saf. חמי*.  
 93. *ia-bi-il-wi/pi-ir-ra*, I, II, 44. Cf. *ia-ab-li-ia-tum*, LC; and *Bi. יִבְלָעָם; יִבְלָעָם*.  
 .....  
 104. *ia-.....*, I, III, 1.  
 105. *ia-.....*, I, III, 2.  
 106. *ia-am-ni?-bi-.....*, I, III, 3. Cf. *Saf. מנבה*.  
 107. *ia-pi/wi?-ru-um*, I, III, 4.  
 108. *ia-ku-un-aš-du-um*, I, III, 5. Cf. *ia-ku-nu-um*, VS VII 18, 8; *aš-du-um*, VS VIII 60, 26; *ia-ku-un-<sup>a</sup>IM*, LC; *ia-ku-un-am-mu*, LC; and *Saf. אסד*; *Si. אשדו*; *Neo Pun. אסדא*; *Sab. אסדם*.  
 109. *ia-e-te-en-di-él*, I, III, 6. Cf. *iš-tár-e-ti-in-ti*, No. 740.  
 110. *ia-mu-ut-li-im*, I, III, 7.  
 111. *ia-u-ḫi-él*, I, III, 8. Cf. *a-ḫi-él*, ADD; also *Bi. יְחִיצֵאל; יְחִיצֵאל; יְחִיצֵאל*.  
 112. *ia-am-ḫi-él*, I, III, 9. Cf. *ia-am-ḫi-<sup>a</sup>šamaš*, BB; Scheil, *Sippar*, No. 35; *ia-am-ḫi-ma-lik*, VS VII 171, 7. Also *Bi. אֲחִימַעַן; אֲחִימַעַן*; *Pun. יַעֲמִץ; יַעֲמִץ*.  
 113. *ia-ku?-gu?-ú-um*, I, III, 10.  
 114. *ia-gu-e-lum*, I, III, 11. Cf. Nos. 151, 237, and *Pal. עגאלו*; *Phen. עבדאלם*.  
 115. *ia-.....*, I, III, 12.  
 116. *ia-....-ra*, I, III, 13.

117. [ia]-....., 1, III, 14.  
 118. *ia*...-*a-ḫu-um*, 1, III, 15.  
 119. [ia]-*si-él*, 1, III, 16. Also in  
 LC; CBS 7008. Cf. *ia-si-<sup>a</sup>IM*, LC; *ia-su-<sup>a</sup>IM*, LC;  
*ia-si-ra-ab*, VS IX 31, 5;  
*Bi.* יִשְׁיָה.  
 120. *ia-am-si-él*, 1, III, 17. Cf.  
*Bi.* עֵמֶם, עֵמֶם; *Pun.* יעמם, יעמם;  
*Phen.* אשמןעמם.  
 121. *ia-ar-ḫa-am-él*, 1, III, 18. Cf.  
*ia-ar-ḫa-mu*, RPN. Also  
*Bi.* יִרְחָם, יִרְחָם; *Pal.* יִרְחִי.  
 122. *ia-e?-im-ta-la*, 1, III, 19.  
 123. *ia*...-*du-um*, 1, III, 20.  
 124. *ia*....., 1, III, 21.  
 125. *ia-ku?-un*....., 1, III, 22.  
 126. *ia*...?-....., 1, III, 23.  
 127. *ia*...?-*si-ḫu-um*, 1, III, 24.  
 128. *gu-un-gu-nu-um*, 1, III, 25.  
 Also in HPN; SAK.  
 129. *gu-un-gu-na-lum?*, 1, III, 26.  
 130. *gu-na-na-lum*, 1, III, 27. Cf.  
*Saf.* גִּנְנָת.  
 131. *gu*-[na?]-*a-a*, 1, III, 28.  
 132. *gu*-[na?]-*a-nu-um*, 1, III, 29.  
 Cf. *Phen.* קִנָּן; *Saf.* קִנָּן.  
 133. *gu-lu?-lum*, 1, III, 30. Cf. *Bi.*  
 גִּלָּל.  
 134. *gu-ni?*....., 1, III, 31. Cf.  
*gu-ni-i*, VS XIII 56 Rev. 12.  
 135. [gu]....., 1, III, 32.  
 136. *gu*....., 1, III, 33.  
 137. *gu*....., 1, III, 34.  
 138. *gu-ru*....., 1, III, 35. Cf.  
*gu-ru-ru-um*, VS IX 32, 8.  
 139. *gu-ru*....., 1, III, 36.  
 140. *gu-ru*....., 1, III, 37.  
 141. *gu-ri*....., 1, III, 38. Cf.  
*gu-ri*, VS VII 204, 42.  
 142. *gu-ri*...?-....., 1, III, 39.  
 143. *gu-na-a*....., 1, III, 40.  
 144. *gu*....., 1, III, 41.  
 145. *gu-ra*....., 1, III, 42. Cf.  
*Pal.* שִׁמְשִׁנָּר; *Saf.* גִּרְמָאֵל.  
 .....  
 146. *bu*-[nu]....., 1, IV, 1. Cf.  
*bu-nu-am-mu*, CBS 1295.  
 Also *Bi.* פְּנִיָּאֵל; *Saf.* פְּנִי;  
*Phen.* פִּנְסִמְלָת.  
 147. *bu-nu*...?-*el*[?], 1, IV, 2. Cf.  
*bu-ni-i-la*, AJSJL 29, p. 171,  
 No. 857.  
 148. *bu-nu-la?-ma-ṣar*, 1, IV, 3.  
 149. *bu-nu-la-ra*, 1, IV, 4.  
 150. *bu-nu-ma-a-ḫu-um*, 1, IV, 5.  
 151. *bu-nu-um-e-lum*, 1, IV, 6. Cf.  
 No. 147, and *Bi.* פְּנִיָּאֵל.  
 152. *bu-nu-ḫa-la-i-li*, 1, IV, 7. Cf.  
*ḫa-a-li-él*, TNB, p. 315; *ḫa-  
 li-lum*, RPN; *ḫa-li-li-ia*, VS  
 XIII 10 Rev. 12; *ḫa-li-  
 ia-um*, *ibid.* 20a Rev. 21;  
*su-mu-ḫa-la*, RPN; *ia-da-  
 ab-ḫa-lum*, RPN; also *Bi.*  
 יִרְחָאֵל.  
 153. *bu-nu-ka-ma-i-la*, 1, IV, 8.  
 154. *bu-na-nu-um*, 1, IV, 9. Cf.  
*pa-na-nim* (*gen.*), AJSJL 29,  
 p. 164, No. 2487, and *Bi.*  
 פְּנִיָּנָה.  
 155. *pu-ru?-la-lum*, 1, IV, 10.  
 156. *pu-ḫa-ḫu-um*, 1, IV, 11.  
 157. *pu-ḫa-su-um*, 1, IV, 12. Cf.  
*Saf.* פִּחָם.  
 158. *pu-sa-ḫu-um*, 1, IV, 13.



159. *pu-ru-nu-um*, 1, IV, 14. Cf. *Saf., Nab., Si.* פֶּרוֹן.
160. *pu-...-kum*, 1, IV, 15. Cf. *Saf.* פֶּרֶק, פֶּלֶק.
161. *pu-...-kum*, 1, IV, 16.
162. *pu-.....*, 1, IV, 17.
163. *pu-...-a*, 1, IV, 18. Cf. *pu-ḫa-a-a*, PSBA 33, pl. 44, No. 20, 27; *bu-ḫi-ia*, *Amarna*.
164. *pu-...-tum*, 1, IV, 19. Cf. *Saf.* פּוֹכֶת.
- 165–168. *pu-.....*, 1, IV, 20–24.
169. *pu-ru-.....*, 1, IV, 25.
170. *pu-ru-.....*, 1, IV, 26.
171. *pu-gu-[ru?]*, 1, IV, 27.
172. *pu-gu-ru-[um?]*, 1, IV, 28. Cf. *Saf., Nab.* בְּגֶרֶת.
173. *pu-un-gu-ru-[um?]*, 1, IV, 29.
174. *pu-.....*, 1, IV, 30.  
.....
185. *ḫu-.....*, 1, V, 1. Cf. *ḫu-du-ul-tum*, TNB; *ḫu-ma-a-a-tum*, TNB; *ḫu-pu-du-um*, VS XIII, 40 Obv. 3; *ḫu-ṣu-ba-tum*, CBS 5412; *ḫu-ṣu-tum*, CBS 1310; *ḫu-za-lum*, *ḫu-za-la-tum*, RPN, etc.; *ḫu-zu-lum*, VS XIII, 1 Rev. 6.
186. *ḫu-nu-.....*, 1, V, 2. Cf. *ḫu-nu-bu-um*, RPN; LC; VS VIII 17, 20, etc.; *ḫu-nu-ub-tum*, RPN (fem.); also *Pal.* הַנוּבָא.
187. *ḫu-ni-.....*, 1, V, 3. Cf. *He.* הַנִּין.
188. *ḫu-ni-...*, 1, V, 4.
189. *ḫu-ni-i-a*, 1, V, 5.
190. *ḫu-ni-ni*, 1, V, 6. Cf. *ḫa-ni-ni*, BE X. Also *Saf., Phen.* or *He.* הַנִּין; *Saf.* הַנִּין-אַל; *Bi., He.* אֶל-הַנִּין; *Pal.* הַנִּינָא.
191. *ḫu-pi-pi*, 1, V, 7. Also in SAD 11, 12; 147, 5; HLC; HPN; In. II 620; 683. Cf. *ḫu-pi-pi*, In. IV 7538. Also *Pal.* חַבִּיבִי; *Nab.* חַבִּיבוּ;
192. *ḫu-pi-a*, 1, V, 8.
193. *ḫu-pi-mu*, 1, V, 9.
194. *ḫu-si-e*, 1, V, 10.
195. *ḫu-ša-nu-um*, 1, V, 11.
196. *ḫu-sa-...?*, 1, V, 12. Cf. *ḫu-sa-tu-um*, VS XIII 98 Rev. 5.
197. *ḫu-un-.....*, 1, V, 13. Cf. *ḫu-un-bu*, CPN; *ḫu-un-da-ru*, BC; TNB; *ḫu-un-du-ru-um*, LAD; *ḫu-un-gu-lum*, ABRU; *ḫu-un-na-tum*, BB; *ḫu-un-ni-ni*, HPN (seals); *ḫu-un-nu*, VS VII 134, 38; *ḫu-un-nu-um*, TRU 27, 6; *ḫu-un-ṣu*, CPN; *ḫu-un-ṣu-ḫu*, CPN.
198. *ḫu-la-.....*, 1, IV, 14. Cf. *ḫu-la-la*, BC; TNB; *ḫu-la-lī*, TD 59 Rev. 10; *ḫu-la-ni*, HPN; *ḫu-la-lum*, CPN; RPN; In. IV 7368; *ḫu-la-al-tum*, RPN (fem.); *ḫu-la-ma-ša*, LAD 20, 25. Also *Saf.* חֶלֶד; חֶלֶץ; *Nab.* חֶלֶץ.
199. *ḫu-ul-ḫu-[um?]*, 1, V, 15.
200. *ḫu-na-ba?-...*, 1, V, 16. Cf. *ḫu-na-bu-um*, RPN; *ḫu-na-bi-ia*, *ḫu-na-ba-tum*, RPN (fem.); VS VIII 69, 13; AJSL 30, p. 73, No. 682.
201. *ḫu-ur-.....*, 1, V, 17. Cf. *ḫu-ur-za-nu-um*, LC; *ḫu-ur-za-nim*, RPN; *ḫu-ur-za-ru*, BE X.  
.....
212. *iš-ta-.....*, 1, VI, 1. Cf. *iš-ta-a-a*, Pt. I, p. 17; *iš-ta-bu*, CPN.

213. *iš-la*-. . . ., 1, VI, 2.  
 214. *iš-bi*-. . . ., 1, VI, 3.  
 215. *iš-bi*-. . . ., 1, VI, 4.  
 216. *iš-bi*-. . . ., 1, VI, 5.  
 217. *iš-bi*-. . . ., 1, VI, 6.  
 218. *iš-mi*-. . . ., 1, VI, 7. Cf. *iš-mi*, BE XIV 34, 10; *iš-mi-da-gan*, HPN; also *Bi. יִשְׁמַעֵאל*, etc.  
 219. *iš-ga?*-. . . ., 1, VI, 8.  
 220. *iš-ga?*-. . . ., 1, VI, 9.  
 221. *iš*-. . . ., 1, VI, 10.  
 . . . . .  
 232. *ma?-al*-. . . ., 1, VII, 2.  
 233. *zi-im-ru-ḫa-am-mi*-. . . ., 1, VII, 3. Cf. *zi-im-ri-ḫa-am-mu*, BB; CT IV 1a l. 8. = דְּמַרְיֶעַם TNB, p. 304.  
 234. *zi-im-ri-él*, 1, VII, 4. Cf. *zi-im-ra-tum*, VS VII 3, 27; 112, 2; *zi-im-ri-ašamaš*, ABRU; *zi-me-ir-ašamaš*, ABRU; CBS 1404; *zi-im-ri-e-ra-aḫ*, RPN; *zi-im-ri(-id)-di(da)*, *zi-im-ri-ḫa-am-mu*, *zi-im-ri-ḫa-na-la*, *zi-im-ri-li-im*, TAPN, p. 282. Also *So. Ar. דִּמְר* (RPN); *Saf. זִמְרִי*; *Bi. זִמְרִי*; *He. זִמְרִיָּה*.  
 235. *zi-im-ri-a-bu-um*, 1, VII, 5.  
 236. *zi-it-ri-él*, 1, VII, 6. Cf. *Bi. יִתְרִי*.  
 237. *zi-it-ri-e-lum*, 1, VII, 7. Cf. Nos. 114, 151.  
 238. *zi-it-ri-...?-...?*-. . . ., 1, VII, 8. Cf. *zi-it-ri-ia-ra*, *zi-it-ra-ia-ra*, (Amarna) CPN.  
 239. *zi-it-ri?*-. . . ., 1, VII, 9.  
 240. *zi-it*-. . . ., 1, VII, 10.  
 241. *zi-it?*-. . . ., 1, VII, 11.  
 . . . . .  
 252. *ti-iḫ-kar-aḫ-[a]*, 1, VIII, 1.  
 253. *ti-iḫ-kar-aḫ-da-gan*, 1, VIII, 2. Also in Pt. I, No. 21.  
 254. *ti-a-ru-um*, 1, VIII, 3. Cf. *Phen. תִּאֲרָא*.  
 255. *i-túr-aš-du-um*, 1, VIII, 4. Cf. *i-túr-aš-du*, VS IX 172, 5; *i-túr-aš-du*, VS IX 174, 21.  
 256. *i-túr-li-i[m]*, 1, VIII, 5.  
 257. *i-túr-ḫa-at*, 1, VIII, 6. Cf. *Saf. עֵתְנִירִי*; *Pal. עֵתְנִירִי*.  
 258. *i-túr-la?*-. . . ., 1, VIII, 7.  
 259. *i-túr*-. . . ., 1, VIII, 8. Cf. *Bi. יִתְרֶעַם*.  
 260. *mu-n[a]*-. . . ., 1, VIII, 9.  
 261. *mu-n[a?]*-. . . ., 1, VIII, 10.  
 262. *mu*-. . . ., 1, VIII, 11.  
 . . . . . (six names destroyed).  
 269. [*zu*-. . . -a?]-*ḫu-um*, 1, VIII, 17. Cf. *Saf. צִבְחָה*.  
 270. [*zu*-. . . -a?]-*du-um*, 1, VIII, 18.  
 271. *zu-ba?-ku?/lu?-ru-um*, 1, VIII, 19.  
 272. *zu-ba?-bu-um*, 1, VIII, 20. Cf. *su-pa-bu-um*, AJSL 29, p. 195, No. 2515.  
 273. *zu-ku-bu-um*, 1, VIII, 21.  
 274. *zu-ga-gu-um*, 1, VIII, 22. Also in ABRU. Cf. *zu-ga-gu*, VS IX 174, 43; *zu-ga-gi* (gen.), CBS 1198.  
 275. *zu-ḫu-tum*, 1, VIII, 23. Also in LBD 85, 5. Cf. *zu-ḫu-un-tu-um*, VS VII 10, 1. 12. 19.  
 276. *zu-ḫu-ut-tum*, 1, VIII, 24.  
 277. *zu-un-ḫu-na*, 1, VIII, 25.  
 278. *zu-ka-ki-i-a*, 1, VIII, 26.  
 279. *zu-la-lu-um*, 1, VIII, 27. Also in VS VIII 20, 20.

280. *zu-la-a*, 1, VIII, 28. Cf. *zu-li-ia*, VS VII 154, 13.
281. *zu-zu-ul-ki?*, 1, VIII, 29.
282. *zu-zu-ug-gu?*, 1, VIII, 30.
283. *zu-ku-uk?*-. . . , 1, VIII, 31.
284. [*zu?*]-. . . -*nim?*-. . . , 1, VIII, 32.
285. [*zu?*]-*nim?*-*li-a*, 1, VIII, 33.
286. [*zu?*]-*nim-ni-pu*, 1, VIII, 34.
297. *a-mi-ru-um*, 1, IX, 1. Cf. *Si. אמרו*; *Saf. אמר*; *Pal. אמרי שמשא*.
298. *a-mi-nu-um*, 1, IX, 2. Also AO 4667 (in RA 8, p. 74); PSBA 33, pl. 33, No. 5, 3; *ibid.*, pl. 42, No. 14, 16. Cf. *Saf. אמן*.
299. *a-mi-na-tum*, 1, IX, 3.
300. *a-mi-za-ab-ti*, 1, IX, 4. Also RPN (fem.); Cf. *Bi. זבדיה*; *זבדי*; *Ar. זבדא* (TNB, p. 216); *Bi. זבדיה*; *Pal. זבדלה, זבדעתר, זבדבול, נבוכד*.
301. *a-mi-i-a*, 1, IX, 5. Cf. *am-mi-ia*, RPN; *a-mu-ia-tum*, CBS 1288. Also *Pal. אמיא*; *Neo Pun. בעלאמי*; *Phen. אמעשתרת*.
302. *i-zi-su-mu-um*, 1, IX, 6. Cf. *i-zi-su-mu-a-bu-um*, RPN; *i-zi-su-mu-a-bi-im*, AJSL 30, p. 61, No. 689; *i-zi-sa-mu-a-bu-um*, RPN; *šu-mu-um-li-zi*, CBM 1311; *šu-mu-li-zi*, BB; *li-zi-aš-du-um*, VS XIII 104, V, 26.
303. *i-zi-ga-tár*, 1, IX, 7. Cf. *i-zi-ga-tar*, VS XIII 62 Obv. 4; CBS 104; *i-ši-ga-tar*, PSBA 34, pl. VIII, No. 276; VS XIII 73 Obv. 1, 8, 10; *i-zi-ga-ta-ar*, RPN.
304. *i-zi-ga-tár-i*, 1, IX, 8.
305. *i-zi-za-ri-e*, 1, IX, 9. Also in RPN. Cf. *i-zi-(iz)-za-ri-e*, RPN; *i-zi-da-ri-e*, 80727, 4 (in CT 33, 44); *i-ši-da-ri-e*, RPN; VS XIII 99 Rev. 6 (=99a Rev. 12).
306. *i-zi-ta-kam?*, 1, IX, 10.
307. *i-zi-a-pa-ab*, 1, IX, 11. Cf. No. 4.
308. *i-zi-a-pa-ar*, 1, IX, 12. Cf. No. 5.
309. *i-zi-a-šar*, 1, IX, 13. Also in RPN; LC; VS VIII 20, 24; Scheil, *HAV*, p. 154, etc. Cf. *i-zi-šar*, RPN.
310. *i-zi-na-bu-ú*, 1, IX, 14. Also in BB; RPN; CBS 1221.
311. *i-zi-ia-ru?*, 1, IX, 15. Cf. *i-zi-ia-zi*, RPN.
312. *i-zi-ia-él*, 1, IX, 16. Cf. *i-zi-lum*, Man. D 9, 1; *i-zi-i-lu-ma*, VS VIII 99, 5; also *Bi. יזאל, יזיה*.
313. *i-na-zu?-la?*-. . . , 1, IX, 17.
314. *i-na-a*-. . . , 1, IX, 18.
315. *i-na-a*-. . . , 1, IX, 19.
316. *ša-am-ḫu*-. . . , 1, IX, 20. Cf. *ša-am-ḫu-um*, RPN; VS VIII 14, 16; VS IX 170, 12; *ša-am-ḫa-tum*, RPN (fem.); *sa-am-ḫa-ta-ni*, VS VIII, 14, 5. Also *Phen. שמחית, שמחת*.
317. *ša-am-ḫu*-. . . , 1, IX, 21.
328. *na-ap-li-zi-él*, 1, X, 1. Cf. *na-ap-li-iz-él*, RPN; TD 60 Obv. 3; VS VIII 6, 29;

- also *Pun.* פלם; *Phen.* מלכפלם;  
בעלפלם; אשמןפלם.
329. *na-ap-li-zi-ê-a*, 1, X, 2. Cf.  
*na-ap-lu-uš-ê-a*, CBS 7106.
330. *na-ap-li-zi-iš-tár*, 1, X, 3.
331. *la-ma-él*, 1, X, 4. Also in RT  
17, p. 30; Cf. *Bi.* מלאֵל.
332. *la-ak-ma-él*, 1, X, 5.
333. *la-ka-ši-ib*, 1, X, 6.
334. *la-te-bu-ú*, 1, X, 7.
335. *la-na-zu-ú*, 1, X, 8.
336. *la-šu-mi-gi-id*, 1, X, 9. Cf.  
*Saf.* מנד; *Bi.* מנדאל.
337. *[la]-mu-ra*, 1, X, 10; also in  
AJSJL 29, p. 177, No. 2495.
338. *[la]-ba?-ši-ra*, 1, X, 11.
339. *[la]-...-ik*, 1, X, 12.
340. *[la]-ha-a?*, 1, X, 13.
341. *la-ha-a-[a?]*, 1, X, 14.
342. *du-lu-ḫum*, 1, X, 15. Cf. *du-*  
*lu-ku-um*, VS VIII 58, 32,  
IX, 30, 10; *dalkum* and Arab.  
מנדלק, *Ibn Doreid*, (RPN).
343. *du-la-ḫum*, 1, X, 16.
344. *du-lu-uk-tum*, 1, X, 17.
345. *du-da?-a-nu-um*, 1, X, 18. Cf.  
*Bi.* דדן.
346. *ì-lì-ba?-ni-i*, 1, X, 19. Also  
RPN; BB. Cf. *sin-ba-ni-i*,  
VS VII 8, 6. 10. 26.
347. *ì-lì-AN-un-ni*, 1, X, 20. Cf.  
*ú-nu-ni-él*, CBS 465.
348. *ì-lì-ba-aš-ti*, 1, X, 21. Also  
LBD 81, 9. Cf. Nos. 413,  
633, 801, etc., and *Bi.*  
מפישבת, etc.
349. *ì-lì-ma-lik-i*, 1, X, 22. Cf.  
*ì-lì-ma-li-ki*, Scheil, *HAV*,  
p. 154; *ì-lì-ma-al-ki*, 80900,  
13 (in CT 33, 48); *ia-am-li-*  
*ik-él*, VS IX 152, 13, and  
No. 83. Cf. *Saf.* מלכאל, מלך;  
*Phen.* מלכני; *Pal.* מלכו;  
*Phen.* בעלמלאך; *So. Ar.*  
ימלך; *Pal.* ימלכני.
350. *ì-lì-bar?-zi-...*, 1, X, 23.
351. *ì-[lì]-...*, 1, X, 24.  
.....

## II. AKKADIAN NAMES.

372. *aninni-sag-mu*,<sup>1</sup> "Ninni is my  
chief?" 7 Rev. I, 1; Dupl.  
CBS 10994.
373. *IB-zi(d)-da-daḡ-mu*, "Ibḡidda  
is my helper." 7 Rev. I, 3;  
Dupl. CBS 10994.
374. *da-mu-da-nir-gál*, "With Damu  
the hero....," 2, I, 3; 7  
Rev. I, 2; Dupl. CBS 10994.
375. *anu-di-in*, "Anu is judge," 2, I,  
4; 7 Rev. I, 4. Cf. *en-lil-*  
*di-in*, and *šamaš-di-in*, LC.
376. *anu-na-da*, "A is exalted," 2, I,  
5; 7 Rev. I, 5. Also VS  
VIII 36, 13; AJSJL 29, p. 149,  
No. 450.
377. *anu-na-kid*, "A is a shepherd,"  
2, I, 6; 7 Rev. I, 6.
378. *anu-na-šir*, "A is protector,"  
2, I, 7; 7 Rev. I, 7. Also  
in RPN.
379. *anu-ub-lam*, "A has brought  
me," 2, I, 8. Cf. *sin-ub-lam*,  
VS VIII 1, 8; *ì-lì-ub-lam*, BB.

<sup>1</sup> On these three Sumerian names, cf. p. 107.



380. *anu-ub-ba-lam*, "A has brought me," 2, I, 9.
381. *anu-ba-bil*, "A brings," 2, I, 10.
382. *anu-mu-ba-bil*, "A brings," 2, I, 11; Pt. III, 19 Obv. 1.
383. *anu-mu-tab-bil*, "A takes away," 2, I, 12. Also CPN; GTD 5498 Obv. II, 29. Cf. *anu-mu-ta-bil*, K 91084 (in CT 21, 1); *ì-lì-mu-tab-li*, VS IX 37, 3; *šamaš-mu-tab-li*, VS IX 84, 5 and Case.
384. *anu-še-mi*, "A hears," 7 Rev. IV, 17; Pt. III, 19 Obv. 2. Cf. *šin-še-mi*, LC.
385. *anu-ma-gir*, "A is favorable," 7 Rev. IV, 18; Pt. III, 19 Obv. 3. Cf. *šamaš-ma-gir*, LC; *šin-ma-gi-ir*, VS VIII 9, 4.
386. *anu-ma-lik*, "A is counsellor," (2, I, 15); 7 Rev. IV, 19; Pt. III, 19 Obv. 4. Also in LC; VS IX 144, 30.
387. *anu-ma-lik-ki*, "A is my counsellor," (2, I, 16); (3, I, 1); Pt. III, 19 Obv. 5.
388. *anu-ma-lik-šu*, "A is his counsellor," (2, I, 17); (3, I, 2); Pt. III, 19 Obv. 6.
389. *anu-e-ri-ba-am*, "A has given me possession," 2, I, 18; (3, I, 3); (7 Rev. IV, 13); 9, 1; Pt. III, 19 Obv. 7.
390. *anu-e-ri-za-am*, "A has helped me," 2, I, 19; 3, I, 4; (5, I, 1); (7 Rev. IV, 14); 9, 2. Cf. *ì-lì-e-ri-za*, VS VII 165, 4.
391. *anu-i-din-nam*, "A has given me," (2, I, 20); 5, I, 2; 7 Rev. IV, 15; 9, 3. Also in CPN; RPN.
392. *anu-i-ki-ša-am*, "A has presented to me," (2, I, 21); 3, I, 5; 5, I, 3; 7 Rev. IV, 16; 9, 4. Also in CPN.
393. *anu-du-ni*, "A is my strength," (2, I, 22); 3, I, 6; 5, I, 4; 9, 5.
394. *anu-du-di*, "A is my pledge," (2, I, 23); 3, I, 7; (4, 1); 5, I, 5; 9, 6.
395. *anu-sa-di-i*, "A is my mountain," (2, I, 24); 3, I, 8; (4, 2); 5, I, 6; 9, 7. Cf. *šamaš-šadi(-i)-ì-lì*, LC; *ì-lì-il-ša-di-i*, VS VIII 17, 22; *sippar<sup>ti</sup>-šadi(-i)*, VS VIII 45, 7.
396. *anu-sa-du-ni*, "A is our mountain," (2, I, 25); 3, I, 9; (4, 3); 5, I, 7; 9, 8.
397. *anu-karì(-i)*, "A is my granary," (2, I, 26); 3, I, 10; (4, 4); 5, I, 8; 9, 9; (Pt. III, 18 Obv. 1).
398. *anu-karû-ni*, "A is our granary," (2, I, 27); 3, I, 11; (4, 5); 5, I, 9; 9, 10; (Pt. III, 18 Obv. 2).
399. *anu-i-te-e*, "A my boundary . . . .," (4, 6); 8 Obv. II, 2. Cf. *šamaš-i-te-e*, LC; *ì-lì-i-te-e*, VS VIII 106, 19 and Case; VS IX 130, 21, etc.; *ì-lì-i-ti-e*, VS IX 180, 14.
400. *anu-i-ta-šu*, "A his boundary . . . .," 8 Obv. II, 3. Cf. *ì-lì-i-ta-ia*, ABRU.
401. *anu-ellat*, "A is strength," 3, I, 12; 5, I, 10; (7 Rev. III,

- 11); 8 Obv. II, 4; 9, 11; Pt. III, 18 Obv. 3. Cf. *ì-lì-il-la-at*, TC 72 Obv. IV.
402. *anu-ellat-ti*, "A is my strength," (2, II, 1); 5, I, 11; 7 Rev. III, 12; 8 Obv. II, 5; 9, 12; Pt. III, 18 Obv. 4. Cf. *ì-lì-ellat-ti*, VS VII 134, 38; <sup>a</sup>*da-mu-ellat-ti*, VS IX 185, 4.
403. *anu-ellâ(t)-zu*, "A is his strength," 7 Rev. III, 13; 8 Obv. II, 6; 9, 13; Pt. III, 18 Obv. 5. Cf. *anu-šu-ellâ(t)-zu*, VS VIII 44, 14; AJSL 29, p. 152, No. 748; *ì-lì-šu-ellâ(t)-zu*, AJSL 30, p. 70, No. 828.
404. *anu-rê'û*, "A is a shepherd," (2, II, 3); 8 Obv. III, 8; 9, 14; Pt. III, 18 Obv. 6. Also in RPN; VS VIII 41, 16; In. II 4618.
405. *anu-ri-me-ni*, "A is merciful," (2, II, 4); 8 Obv. III, 9; 9, 15; Pt. III, 18 Obv. 7.
406. *anu-ri-zu-û-šu*, "A is his helper" (var. [*anu-ri*]-*zu-šu*, 9, 16); 8 Obv. III, 10. Cf. *adadi-ri-šu-û-a*, ADD.
407. *anu-nu-ri*, "A is my light," (2, II, 5); 10, 1. Cf. <sup>a</sup>*šamaš-nu-ri*, VS VII 157, 5.
408. *anu-dur-ri*, "A is my fortress," (2, II, 6); 10, 2.
409. *anu-nu-uḫ-ši*, "A is my abundance," 2, II, 7; 10, 3.
410. *anu-<sup>a</sup>šamši(-ši)*, "A is my sun," 2, II, 8; 10, 4. Cf. <sup>a</sup>*dun-gi-ša-am-ši*, In. II 728.
411. *anu-lip-ti*, "A is my skill," (2, II, 9); (7 Rev. II, 14); 10, 5. Cf. *li-ip-ti-<sup>a</sup>MAR-TU*, VS XIII 18 Rev. 9 (= 18a Rev. 11).
412. *anu-tu-kul-ti*, "A is my assistance," (2, II, 10); (7 Rev. II, 15); 10, 6. Cf. *ì-lì-tu-kul-ti*, LC; PSBA 33, pl. 47, No. 30, 17.
413. *anu-ba-aš-ti*, "A is my power," (2, II, 11); (7 Rev. II, 16); 10, 7. Cf. No. 348.
414. *anu-ba-la-ti*, "A is my life," 2, II, 12; (10, 8).
415. *anu-la-ma-zi*, "A is my guardian," (2, II, 13); 10, 9.
416. *anu-im-di*, "A is my support," 2, II, 14; (7 Rev. III, 16); 8 Obv. II, 9; (9, 10).<sup>1</sup> Cf. *ì-lì-im-di*, RPN (fem.); VS VIII 53, 13; <sup>a</sup>*na-na-a-im-di*, VS IX 201, 6.
417. *anu-zi-im-di*, "A my bond . . ." (var. [*anu-zi-im-ti*]; 10, 12), 2, II, 15; (7 Rev. III, 17); 8 Obv. II, 10. Cf. *a-bi-zi-im-di*, 103412 Col. IV, 15 (in CT 32, 11).
418. *anu-ne-me-di*, "A is my dwelling," 2, II, 16; (7 Rev. III, 14); 8 Obv. II, 7; 10, 13.
419. *anu-ne-me-ki*, "A is my wisdom," (2, II, 17); (7 Rev. III, 15); 8 Obv. II, 8; 10, 14.
420. *anu-da-mi-iḫ*, "A is merciful," (2, II, 18); 8 Obv. III, 2; 10, 15. Also LBD 110, 4, 5; RPN.

<sup>1</sup> Text 9, ll. 10-11, has two lines destroyed, where other texts have only *anu-im-di*.

421. *anu-mu-da-mi-iḫ*, "A makes favorable," (2, II, 19); 8 Obv. III, 3; 10, 16.
422. *anu-ga-mil*, "A is gracious," 2, II, 20; (5, II, 1); 8 Obv. III, 4; 10, 17. Also LAD 94, II, 1; RPN.
423. *anu-mu-ga-mil*, "A makes safe," 2, II, 21; 3, II, 1; 5, II, 2; 8 Obv. III, 5; 10, 18.
424. *anu-ša-lim*, "A is well disposed," 8 Obv. III, 6. Also in RPN.
425. *anu-mu-ša-lim*, "A preserves," 8 Obv. III, 7. Also RPN; VS VIII 4, 32.
426. *anu-ša-mu-uḫ*, "A is abundant," 2, II, 22; 3, II, 2; 5, II, 3; 10, 19. Cf. *sin-ša-mu-uḫ*, LC; *ša-mu-uḫ-sin*, and *ša-mu-uḫ-itti-sin*, LC.
427. *anu-mu-ša-mu-uḫ*, "A makes prosperous," 2, II, 23; 3, II, 3; 5, II, 4.
428. *anu-iš-mu*, 2, II, 24; 3, II, 4; 5, II, 5; (8 Obv. II, 17).
429. *anu-iš-mu-mu*, 2, II, 25; 3, II, 5; 5, II, 6; (8 Obv. II, 18).
430. *anu-iš-me-a-ni*, "A has heard me," (2, II, 26); 3, II, 6; 5, II, 7; 7 Rev. IV, 2; 8 Obv. II, 13; Pt. I, 47 Obv. 3. Cf. *sin-iš-me-a-an-ni*, VS VII 51, 15; *li-iš-me-a-an-ni*, BB.
431. *anu-iš-ma-ni*, "A has heard me" (var. *anu-iš-ma-na*, 8 Obv. II, 14; *anu-iš-me-ni*, Pt. I, 47 Obv. 4), (2, II, 27); 3, II, 7; 5, II, 8; 7 Rev. IV, 3. Cf. *li-iš-me-ni*, In. II 2899; *sin-iš-me-ni*, VS VIII 15, 24; IX 39, 2.
432. *anu-iš-ti-gal*, "A has decided?" (var. *anu-iš-ti-ka-l*, 2, II, 28), 5, II, 9; 7 Rev. IV, 4; 8 Obv. II, 15; Pt. I, 47 Obv. 5. Cf. *li-iš-ti-ka-al*, VS VIII 17, 19; *li-iš-da-gal*, In. I 1416; *am-mi-iš-ta-ka-l*, LC; *li-iš-ti-ka-l*, LC.
433. *anu-iš-ta-mar*, "A is watchful," 2, II, 29; 5, II, 10; 7 Rev. IV, 5; 8 Obv. II, 16; Pt. I, 47 Obv. 6.
434. *anu-za-ni-in*, "A is provider," (5, II, 11); 7 Rev. II, 11.
435. *anu-za-ni-in-ni*, "A is my provider," 7 Rev. II, 12. Cf. *li-za-ni-ni*, VS VII 3, 3.
436. *anu-za-ni-in-šu*, "A is his provider," (2, III, 1); 7 Rev. II, 13.
437. *anu-li-bur-ra*, "May A be strong!" 2, III, 2.
438. *anu-li-bur-ra-am*, "May A be firm for me!" 2, III, 3.
439. *anu-tab-ba-e*,<sup>1</sup> "A is my companion," 2, III, 4. Cf. *tab-ba-e*, VS IX 12, 4; *tab-bu-um*, VS IX 40, 27; *li-tab-ba*, In. II, 4513; 4699; *li-tab-ba-e*, VS VIII 52, 33; *li-tab-bi-e*, LC; VS IX 50, 6; 58, 11, etc.
440. *anu-tab-ba-šu*, "A is his companion," 2, III, 5. Cf. *šamaš-tab-ba-šu*, LC.
441. *anu-tab-ba-we-di*, "A is the only companion,"<sup>1</sup> 2, III, 6.

<sup>1</sup> Cf. p. 166, note 1.

- Cf. *ì-lì-we-di-ma*, LC; BB;  
*<sup>a</sup>sin-a-bi-we-di*, VS VII 134,  
 17; *ta-pa-we-di-im*, VS VII  
 171, 10; *tab-ba-we-di-im*, VS  
 VII 174, 5; *tap-pi-we-di*, BB.
442. *anu-lu-da-ri*, "A is truly eter-  
 nal,"<sup>1</sup> 2, III, 7; (6, II, 2).  
 Cf. *a-bi-lu-da-ri*, LC; *be-lì-  
 lu-da-ri*, 92565, 5 (in CT  
 33, 33).
443. *anu-lu-uš-da-an-ni*, "May A  
 increase to me!" 2, III, 8;  
 (6, II, 3). Cf. Nos. 1072,  
 1168.
444. *anu-da-a-a-an*, "A is judge,"  
 2, III, 9.
445. *anu-ta-a-a-ar*, "A is compas-  
 sionate," 2, III, 10. Cf.  
*<sup>a</sup>šamaš-ta-ia-ar*, LC.
446. *anu-ka-ra-du*, "A the power-  
 ful. . . ." (2, III, 11); Dupl.  
 CBS 12659. Cf. *<sup>a</sup>šamaš-  
 ka-ra-ad*, AJSJL 29, p. 162,  
 No. 2456.
447. *anu-ḫa-zi-ir*, "A is protector,"  
 2, III, 12; Dupl. CBS 12659.  
 Cf. *<sup>a</sup>šamaš-ḫa-zi-ir*, *-ḫa-ṣir*,  
 LC; *ì-lì-ḫa-zi-ri*, BB.
448. *anu-zi-nu-ú-a*, "A is my pro-  
 vider," 2, III, 13; 8 Rev.  
 III, 11.
449. *anu-zi-nu-ú-šu*, "A is his pro-  
 vider," 2, III, 14; 8 Rev.  
 III, 12. Cf. *sin-zi-nu-šu*,  
 LC.
450. *anu-wa-ka-r*, "A is precious,"  
 2, III, 15. Cf. *a-ḫa-ti-wa-  
 ak-ra-at*, BB; *a-bi-ia-ka-r*,  
 Bu. 89, 4, 26, 162 (in BC).
451. *anu-wa-tar*, "A is superabun-  
 dant," 2, III, 16. Cf. *ì-lì-  
 a-tar*, VS VIII 14, 44; *ia-ta-  
 rum*, 81070, 12 (in CT 33,  
 45); *ia-ta-ra-tim*, BB.
452. *anu-wa-ṣum*, 2, III, 17.
453. *anu-ga?*- . . . . ., 2, III, 18.
454. *anu-dân*, "A is powerful," 2,  
 III, 19; 6, I, 9; 7 Rev. II, 1;  
 (8 Obv. I, 3).
455. *anu-šu-dân*,<sup>2</sup> "His god is power-  
 ful" (var. *anu-šu-dan-nu*, 2,  
 III, 20), 6, II, 10; 7 Rev.  
 II, 2; (8 Obv. I, 4).
456. *anu-šu-na-da*, "His god is ex-  
 alted," 2, III, 21.<sup>3</sup>
457. *anu-zi-i-lì*, "A is my protector,"  
 2, III, 22.
458. *anu-šu-zi-i-lì*, "His god is my  
 protector" 2, III, 23.
459. *anu-..?-. . . . .?* 2, III, 24.
460. *anu-ka?*- . . . . ., 2, III, 25.
461. *anu-na-wi-ir*, "A shines," 2,  
 III, 26; 8 Obv. II, 11; Pt. I,  
 47 Obv. 1.
462. *anu-mu-na-wi-ir*, "A makes  
 brilliant," 2, III, 27; 8 Obv.  
 II, 12; Pt. I, 47 Obv. 2.
473. *anu-IGI*, (6, I, 1); 7 Rev. I, 8.
474. *anu-šu-IGI*, (6, I, 2); 7 Rev.  
 I, 9.
475. *anu-bītum*, 6, I, 3.
476. *anu-šu-bītum*, 6, I, 4; (7 Rev.  
 I, 11).
477. *anu-ṣi-lì*, "A is my protector,"  
 6, I, 5; 7 Rev. I, 12. Cf.  
*ì-lì-ṣi-lì*, 103398, II, 9 (in  
 CT 32, 19).

<sup>1</sup> Cf. Pt. I, p. 30 f.<sup>2</sup> Cf. Introduction, p. 110.<sup>3</sup> We should have expected *anu-na-da* before this name.



478. *anu-šu-ši-lī*, "His god is my protection," 6, I, 6; 7 Rev. I, 13.
479. *anu-na-ka-su(?)*, 6, I, 7; 7 Rev. I, 14.
480. *anu-šu-na-ka-si(?)*, 6, I, 8, 7 Rev. I, 15.
- .....
491. *anu-sukkallum*, "A is supervisor," 7 Rev. II, 3; (8 Obv. I, 5). Also In. IV 7450; etc.
492. *anu-lāb*, "A is good," 7 Rev. II, 4; (8 Obv. I, 6).
493. *anu-lā-bu-um*, "A is good," 8 Obv. I, 7.
- .....
504. *ana-ma-an-sī*, "A has given," 8 Obv. III, 13. Also LAD 96, 8; LBD.<sup>1</sup>
505. *ana-ma-an-ba*, "A has divided," 8 Obv. III, 14. Cf. *nanna-ma-ba*, TRU.
506. *ana-da-nu-me-a*, "There is no one like A," 8 Rev. III, 15. Also LAD 92, 19. Cf. *nin-mu-da-nu-me-a*, DP 157, III.
507. *anu-še-me-a*, "A, listen to me!" 8 Rev. III, 16. Cf. *anu-še-me*, RPN *ilān-še-me-a*, K 91082, 8 (in CT 21, 17); VS VIII 60, 19; LC.
508. *anu-za-i-da*, "A a hunter . . .," 8 Rev. III, 17.
- .....
519. *šamaš-ba-ni*, "Šamash is creator," 8 Obv. III, 18.
520. *šamaš-na-da*, "Sb is exalted," 8 Obv. III, 19. Also CBS 3494; CPN.
521. *šamaš-na-[kid]*, "Sb is a shepherd," 8 Obv. III, 20.
- .....
532. *šamaš-iš-ta-mar*, "Sb is watchful," 15, I, 1.
533. *šamaš-iš-mu*, 15, I, 2.
534. *šamaš-iš-mu-mu*, 15, I, 3.
535. *šamaš-rē'ū*, "Sb is a shepherd," 15, I, 4. Also in RPN; LC.
536. *šamaš-ri-me-ni*, "Sb is merciful," 15, I, 5. Cf. *šamaš-ri-ma-an-ni*, VS VII 92, 17.
537. [*šamaš-ri*]-*zu-ū-a*, "Sb is my helper," 15, I, 6.
538. [*šamaš-ri-zu*]-*ū-šu*, "Sb is his helper," 15, I, 7.
- .....
549. *šamaš-ga-mil*, "Sb is gracious," (19, II, 3); 24, 1. Also in RPN; LC; VS VII, 15, 3. 4.
550. *šamaš-mu-ga-mil*, "Sb makes safe," 19, II, 4; 24, 2.
551. *šamaš-ša-lim*, "Sb is well disposed," 19, II, 5; 24, 3.
552. *šamaš-mu-ša-lim*, "Sb preserves," 24, 4.
553. *šamaš-zi-nu-ū-a*, "Sb is my provider," 24, 5.
554. *šamaš-zi-nu-ū-šu*, "Sb is his provider," 24, 6.
555. *šamaš-wa-ḫar*, "Sb is precious," 24, 7.
556. *šamaš-wa-tar*, "Sb is superabundant," 24, 8.
557. *šamaš-wa-zum*, 24, 9.
- .....
568. *en-lil-ba-ni*, "Enlil is creator," 24, 11. Also in LAD; HPN.
569. *en-lil-na-da*, "E is exalted," 24, 12. Also in LAD; LBD.

<sup>1</sup> On these three Sumerian names, cf. p. 107.

570. *en-lil-na-[kid]*, "E is a shepherd," 24, 13.  
 571. *en-lil-be-lum*, "E is lord," 24, 14.  
 572. *en-lil-ilum*, "E is god," 24, 15. Also in LAD; LBD.  
 .....  
 583. *en-lil-la-ma-zi*, "E is my guardian," 22, I, 1.  
 584. *en-lil-im-di*, "E is my support," 22, I, 2. Cf. *im-di-en-lil*, VS IX 165, 3.  
 585. *en-lil-zi-im-ti*, "E my bond . . . .," 22, I, 3.  
 586. *en-lil-ne-me-di*, "E is my dwelling," 22, I, 4.<sup>1</sup>  
 587. *en-lil-za-ni-in*, "E is provider," 22, I, 5.  
 588. *en-lil-za-ni-ni*, "E is my provider," 22, I, 6.  
 589. *en-lil-za-ni-in-šu*, "E is his provider," 22, I, 7. Also in LAD.  
 590. *en-lil-e-ri-ba-am*, "E has given me possession," 22, I, 8.  
 591. *en-lil-e-ri-za-am*, "E has helped me," 22, I, 9.  
 .....  
 602. *en-lil-tab-ba-we-di*, "E is the only companion," 19, III, 4.  
 603. *en-lil-i-[te-e]*, "E my boundary . . . .," 19, III, 5.  
 604. *en-lil-i-[ta-šu]*, "E his boundary . . . .," 19, III, 6.  
 .....  
 615. *en-lil-iš-me-[a-ni]*, "E has heard me," 8 Rev. I, 4.  
 616. *en-lil-iš-ma-na*, "E has heard me," 8 Rev. I, 5; 19, IV, 1.  
 .....  
 617. *en-lil-iš-ti-gal*, "E has decided?" 8 Rev. I, 6; 19, IV, 2.  
 618. *en-lil-iš-ta-mar*, "E is watchful," 8 Rev. I, 7; 19, IV, 3.  
 619. *en-lil-iš-mu*, 8 Rev. I, 8; 19, IV, 4.  
 620. *en-lil-iš-mu-mu*, 8 Rev. I, 9; 19, IV, 5.  
 621. *en-lil-ellat*, "E is strength," 19, IV, 6.  
 622. [*en-lil*]-*ellat-ti*, "E is my strength," 19, IV, 7.  
 623. [*en-lil-ellâ(t)*]-*zu*, "E is his strength," 19, IV, 8.  
 .....  
 629. *nin-lil-karî(-i)*, "Ninlil is my granary," Pt. III, 60, 5.  
 630. *nin-lil-karâ-ni*, "N is our granary," Pt. III, 60, 6.  
 631. *nin-lil-lip-ti*, "N is my skill," Pt. III, 60, 7.  
 632. *nin-lil-tu-kul-ti*, "N is my assistance," Pt. III, 60, 8.  
 633. *nin-lil-ba-aš-ti*, "N is my power," 29, I, 3, Pt. III, 60, 9.  
 634. *nin-lil-ba-la-ti*, "N is my life," 29, I, 4, Pt. III, 60, 10.  
 635. *nin-lil-la-ma-zi*, "N is my guardian," Pt. III, 60, 11.  
 636. *nin-lil-mu* . . . . ., 29, I, 5.  
 637. *nin-lil-rê[itu]*, "N is a shepherdess," 29, I, 6.  
 638. *nin-lil-ri-[me-ni]*, "N is merciful," 29, I, 7.  
 639. *nin-lil-ri-[ma-na]*, "N, be merciful to me!", 29, I, 8.  
 640. *nin-lil-ellat*, "N is strength," 29, I, 9.

<sup>1</sup> After *ne-me-di*, we should have expected *ne-me-ki*.

641. *⁴nin-lil-ellat-[ti]*, "N is my strength," 29, I, 10.  
.....
652. *⁴nin-lil-iš-mu*, 29, II, 2.
653. *⁴nin-lil-ni-ši*, "N is my god," 29, II, 3.
654. *⁴nin-lil-ku-ṣu-ub-[ni]-ši*, "N is the abundance of the people," 29, II, 4. Cf. *⁴A-A-ku-ṣu-ub-ma-tim*, CBS 1270.  
.....<sup>1</sup>
665. *ê-a-ilum*, "Ea is god," 13, 1. Cf. *ê-a-î-lî*, TD; TRU.
666. *ê-a-be-lum*, "E is lord," 13, 2.
667. *ê-a-ša-ru-[um?]*, "E is king," 13, 3.
668. *ê-a-ša-ar-[ru-um?]*, "E is king," 13, 4.
669. *ê-a-na-[da?]*, "E is exalted," 13, 5.  
.....
680. *ê-a-karî(-i)*, "E is my granary," 16, I, 1.
681. *ê-a-karû-ni*, "E is our granary," 16, I, 2.
682. *ê-a-ši-lî*, "E is my protection," 16, I, 3.
683. *ê-a-ṣulûli(-lî)*, "E is my protection," 16, I, 4.
684. *ê-a-.....-ša-i*, 16, I, 5.
685. *ê-a-[ṣa-ni?]-in*, "E is provider," 16, I, 6.  
.....
696. *ê-a-mu-.....*, 16, II, 1.
697. *ê-a-pa-a-.....*, 16, II, 2.
698. *ê-a-tu-k[ul-ti]*, "E is my assistance," 16, II, 3. Also in LAD 24, II, 5; LBD 32, 17. Cf. *⁴IM-tu-ku-ul-ti*, VS IX 92, 3.
699. *ê-a-ṣu-ub-.....*, 16, II, 4.  
.....
710. *ê-a-iš-ta-mar*, "E is watchful," 11, 1; 15, I, 1.
711. *ê-a-iš-mu*, 11, 2; 15, I, 2.
712. *ê-a-iš-mu-mu*, 11, 3; 15, I, 3.
713. *ê-a-da-a-a-an*, "E is judge," 11, 4.
714. *ê-a-la-a-a-ar*, "E is compassionate," 11, 5. Also in LBD.
715. *ê-a-ṣa-ni-in*, "E is provider," 11, 6.
716. *ê-a-ṣa-ni-ni*, "E is my provider," 11, 7.
717. *ê-a-ṣa-ni-in-[ṣu]*, "E is his provider," 11, 8.
718. *ê-a-rê'û*, "E is a shepherd," 11, 9; 15, I, 4.
719. *ê-a-ri-me-ni*, "E, be merciful to me!" 11, 10; 15, I, 5.
720. *[ê-a-r]i-ṣu-û-a*, 15, I, 6.
721. *ê-a-ri-ṣu-ša*, "E is her helper," 11, 11. (Var. *[ê-a-ri-ṣ]u-û-ṣu*, 15, I, 7.)  
.....
731. *[iṣ-târ]-.....-ṣu*, 20, III, 1.
732. *[iṣ-târ]-a-tum*, 20, III, 2.
733. *[iṣ-târ]-ni-ṣu*, "Ishtar is my oath," 20, III, 3.
734. *[iṣ-târ]-nu-ri*, "Ishtar is my light," 20, III, 4.
735. *iṣ-târ-dur-ri*, "I is my fortress," 20, III, 5.
736. *iṣ-târ-nu-uḫ-ši*, "I is my abundance," 20, III, 6.
737. *iṣ-târ-<sup>a</sup>ṣamši(-ši)*, "I is my sun," 20, III, 7. Also RPN.
738. *iṣ-târ-karî(-i)*, "I is my granary," 20, III, 8.

<sup>1</sup> After 654 follow Sumerian names, which are given in Pt. III, Nos. 1290-91.

739. *iš-tár-karā-ni*, "I is our granary," 20, III, 9.
740. *iš-tár-e-ti-in-ti*, "I is an artisan?" 20, III, 10. Cf. No. 109.
741. *iš-tár-i-id-ni-ti?*, 20, III, 11.
742. *iš-tár-tu-kul-ti*, "I is my assistance," 20, III, 12.
- .....
753. *IM-ellat*, "IM is strength," 21, II, 2.
754. *IM-ellat-ti*, "I is my strength," 21, II, 3.
755. *IM-ellā(t)-zu*, "I is his strength," 21, II, 4. Also LAD 45, II, 24; RPN (Ramman-).
756. *IM-še-mi*, "I hears," 21, II, 5. Also in CPN. Cf. *sin-še-me-e*, CBS 1243.
757. *IM-ma-lik*, "I is counsellor," 21, II, 6.
758. *IM-ma-lik-ki*, "I is my counsellor," 21, II, 7.
759. *IM-ma-lik-šu*, "I is his counsellor," 21, II, 8.
760. [*IM*]-*ga-mi-il*, "I is gracious," 21, II, 9.
761. [*IM*]-*mu-ga-mi-il*, "I makes safe," 21, II, 10.
762. [*IM-i-te*]-*e*, 21, II, 11.
- .....
763. *sin-ma-[gir]*, "Sin is favorable," Pt. I, 22 Obv. 2.
764. *sin-ma-[lik]*, "S is counsellor," Pt. I, 22 Obv. 3.
765. *sin-ma-lik-[ki]*, "S is my counsellor," Pt. I, 22 Obv. 4.
766. *sin-ma-lik-šu*, "S is his counsellor," Pt. I, 22 Obv. 5.
767. *sin-da-mi-iḫ*, "S is merciful," Pt. I, 22 Obv. 6.
768. *sin-mu-da-mi-iḫ*, "S makes favorable," Pt. I, 22 Obv. 7. Cf. *sin-mu-dam-mi-iḫ*, BE XIV 115, 8.
- .....
- 779-84. *É?*....., 22, IV, 4-5.
- .....
795. *nin-in-si<sup>kt</sup>-na-lu-mu- [ur?]*, "May I see Nin-insina!" 22, V, 1.
796. *nin-in-si<sup>kt</sup>-na-ur-mu*,<sup>1</sup> 22, V, 2.
797. *n[in in si<sup>kt</sup>]-na-...-mu*, 22, V, 3.
798. *nin-ÉŠ?-ri-me-it*, "Nin-esb? is beloved," 22, V, 4.
799. *nin-É[Š-ri-ša-a]t (?)*, 22, V, 5.
800. *šara<sup>2</sup>-ba-ni(?)*, "Šbara is creatress," 22, V, 6.
801. *šara-ba-aš-ti*, "Šb is my power," 22, V, 7.
802. *šara-ba-la-ti*, "Šb is my life," 22, V, 8.
803. *šara-la-ma-[ḫi]*, "Šb is my guardian," 22, V, 9.
- .....
814. *šu-ḫi-an-na-dum-ki*, "Šbuzi-anna is my favor," 22, VI, 1. Cf. *marduk-dum-ki*, CBS 419.
815. *za?-um-mi*, "Za? is my mother," 22, V, 2.<sup>3</sup>
816. *za?*....., 22, V, 2-8.
817. *za?-ku-ḫu-ub-ni-ši*, "Z is the abundance of the people," 22, V, 9.

<sup>1</sup> Sumerian? *Ur-mu* = my abundance.<sup>2</sup> Written: *LAGAB+IGI-GUNU*. Cf. Pt. I, p. 70, note 4.<sup>3</sup> The name is written *NIDABA*, but this appears to be glossed *za*. Unfortunately the text is destroyed.



818. <sup>a</sup>ḫa?-ra-bī, "Z is great," 22, V, 10.  
 819. <sup>a</sup>ḫa?-ḫal?-lik?, 22, V, 11.  
 820. <sup>a</sup>[ḫa?]-ri- . . . ., 22, V, 12.  
 . . . . .  
 830. <sup>a</sup>UŠ-ba-ni, "Ush is creator," 2 Obv. 2.  
 831. <sup>a</sup>UŠ-na-da, "U is exalted," 2 Obv. 3.  
 832. <sup>a</sup>uraš-be?-li, "Urash is my lord," 2 Obv. 4.  
 833. <sup>a</sup>uraš-na-d[a], "U is exalted," 2 Obv. 5. Also in VS VII, 25, 3; 154, 21.  
 834. <sup>a</sup>nu-muš-da-ba-ni, "Numushda is creator," 2 Obv. 6.  
 835. <sup>a</sup>nu-muš-da-na-da, "N is exalted," 2 Obv. 7.  
 836. <sup>a</sup>GU-BA-LIL-um-mi, "Gubalil is my mother," 2 Obv. 8.  
 837. <sup>a</sup>ašnan-ilum, "Ashnan is god," 2 Obv. 9.  
 . . . . .  
 848. <sup>a</sup>GI?-BIL?-ba-ni, "Gibil? is creator," 23 Obv. 1.<sup>1</sup>  
 849. <sup>a</sup>GI?-BIL?-na-da, "G is exalted," 23 Obv. 2.  
 850. <sup>a</sup>GI?-BIL?-na-ḫid, "G is a shepherd," 23 Obv. 3.  
 851. <sup>a</sup>GI?-BIL?-na-ṣir, "G is protector," 23 Obv. 4.  
 852. <sup>a</sup>nin-amaš-aḫag-ga-[ba-ni!],<sup>2</sup> "Nin-amash-aḫagga is creatress," 23 Obv. 5.  
 853. <sup>a</sup>nin-amaš-aḫag-ga-na-da, "N is exalted," 23 Obv. 6.  
 854. <sup>a</sup>nin-amaš-aḫag-ga-[na]-ḫid, "N is a shepherdess," 23 Obv. 7.  
 855. <sup>a</sup>nin-amaš-aḫag-ga-na-ṣir, "N is protectress," 23 Obv. 8.  
 856. <sup>a</sup>TAR-ba-ni, "Tar is creator," 23 Obv. 9.  
 857. <sup>a</sup>TAR-na-da, "T is exalted," 23 Obv. 10.  
 858. <sup>a</sup>TAR-na-ṣir, "T is protector," 23 Obv. 11.  
 . . . . .  
 869. <sup>a</sup>gù-silim-ba-ni, "Gu-silim is creator," Pt. I, 19 Obv. 1.  
 870. <sup>a</sup>gù-silim-na-da, "G is exalted," Pt. I, 19 Obv. 2.  
 871. <sup>a</sup>gù-silim-na-ḫid, "G is a shepherd," Pt. I, 19 Obv. 3.  
 872. <sup>a</sup>nin-mar<sup>tt</sup>-na-ṣir, "Nin-marki is protectress," Pt. I, 19 Obv. 4.  
 873. <sup>a</sup>nin-mar<sup>tt</sup>-um-mi, "N is my mother," Pt. I, 19 Obv. 5. Cf. <sup>a</sup>nin-mar<sup>tt</sup>-ama, RTIIh 150, VII, 6; In. II 618.  
 874. <sup>a</sup>GI-BIL-ba-ni,<sup>3</sup> "Gibil is creator," Pt. I, 19 Obv. 6.  
 875. <sup>a</sup>GI-BIL-na-da, "G is exalted," Pt. I, 19 Obv. 7.  
 876. <sup>a</sup>nin-ṣar-na-ḫid, "Nin-ṣar is a shepherdess," Pt. I, 19 Obv. 8.  
 877. <sup>a</sup>nin-ṣar-na-ṣir, "N is protectress," Pt. I, 19 Obv. 9.  
 878. <sup>a</sup>šū-ḫi-an-na-ilum, "Shuḫianna is god," Pt. I, 19 Obv. 10.  
 879. <sup>a</sup>šū-ḫi-an-na-be-lum, "Sb is lord," Pt. I, 19 Obv. 11.  
 880. <sup>a</sup>ḫa-má-má-ba-ni, "Zamama is creator," Pt. I, 19 Obv. 12.  
 881. <sup>a</sup>ḫa-má-má-na-da, "Z is exalted," Pt. I, 19 Obv. 13.

<sup>1</sup> Restored from the pupil's copy on the opposite column.

<sup>2</sup> Omitted by the scribe.

<sup>3</sup> Written: <sup>a</sup>BIL-GI.

882. *ʿza-má-má-ilum*, "Z is god," Pt. I, 19 Obv. 14.  
 883. *ʿza-má-má-be-lum*, "Z is lord," Pt. I, 19 Obv. 15.  
 884. *NE-GUN-ba-ni*, "Negun is cre-atress," Pt. I, 19 Obv. 16.  
 885. *NE-GUN-um-mi*, "N is my mother," Pt. I, 19 Obv. 17.  
 886. *NE-GUN-.....*, Pt. I, 19 Obv. 18.  
 .....  
 897. *ê-kur-[im-di]*, "Ekur is my sup-port," 17, 1.  
 898. *ê-kur-zi-im-di*, "E my bond ....., " 17, 2.  
 899. *ê-kur-ne-me-[di]*, "E is my dwell-ing," 17, 3.  
 900. *ê-kur-ne-me-[ki]*, "E is my wis-dom," 17, 4.  
 .....  
 910. *a-ba-a*, 33, II, 1. Cf. *ab-ba-a*, HPN and *Pal.*, *Phen.* אבא.<sup>1</sup>  
 911. *a-ba-a-a*, 33, II, 2. Also in LAD 94, I, 11. Cf. *a-ba-ia*, AJSL 29, p. 164, No. 2487.  
 912. *a-ba-ba*, 33, II, 3. Also in TC 10 Obv. III. Cf. *ab-ba-ba*, In. II, 4683; RA 10, pl. II, No. 13, Col. III; *ba-ba-ba*, ADD 197; *aḫi-ia-ba-ba*, ADD 468. Also *Pal.* אבב; *Saf.* אבבו.  
 913. *a-ba-ak-nu-um*, 33, II, 4.  
 914. *a-ba-ak-na-nu-um*, 33, II, 5.  
 915. *a-ba-nu-um*, 33, II, 6. Also HPN (seals). Cf. *ba-ba-ni*, ADD 197. Also *Pal.* אבנא; *Phen.* אבנו.  
 916. *a-ba-da*, 33, II, 7. Cf. *a-ba-di*, DP 121, X; Nic. Also *Bi.* עבדא; *Saf.*, *Pal.*, *Phen.* אבדא; *Saf.* עבד; *Phen.* עבדמלכרת.  
 917. *a-ba-ak-ru-um*, 33, II, 8. Cf. *Saf.*, *Si.* אבנר; *Si.* אבנרו.  
 918. *a-ba-ḫu-ru-um*, 33, II, 9. Cf. *ba-ba-ḫu-ru*, ADD 329.  
 .....  
 929. ....-ni, 25, I, 2.  
 930. ....-?ni, 25, I, 3.  
 931. ....-wa-ḫar, 25, I, 4.  
 932. ....-wa-ḫum, 25, I, 5.  
 933. ....-wa-tar, 25, I, 6.  
 934. ....-a-ki/di, 25, I, 7.  
 935. ....-ki-ki, 25, I, 8.  
 936. ....-an-da-la, 25, I, 9.  
 937. ....-ru-um, 25, I, 10.  
 938. ....-ša?-ru-um, 25, I, 11.  
 939. ....-ru-um, 25, I, 12.  
 940. ....-i-a, 25, I, 13.  
 941. ....-i-a, 25, I, 14.  
 942. ....-i-a, 25, I, 15.  
 943. ....-ú-um, 25, I, 16.  
 944. ....-tum, 25, I, 17.  
 945. ....-a-um, 25, I, 18.  
 946. ....-?tum, 25, I, 19.  
 947. ....-kum, 25, I, 20.  
 948. ....-kum?, 25, I, 21.  
 .....  
 959. *a-ad-...*, 25, II, 2.  
 960. *a-ad-tá-bu-um*<sup>2</sup>, "Adda is good," 25, II, 3.  
 961. *a-ad-da-nu-ri*, "A is my light," 25, II, 4. Cf. *a-ad-da-tum*, CBS 1135.  
 962. *a-ad-da-dur-ri*, "A is my for-tress," 25, II, 5.

<sup>1</sup> Section 910-18 is compounded of Amoritic names, and these have accordingly been included in the Glossary on p. 148 ff.

<sup>2</sup> For *a-ad-da-tá-bu-um*. (Scribal error.)

963. *a-ad-da-nu-ub-ši*, "A is my abundance," 25, II, 6.  
 964. *a-ad-da-šamši(-ši)*, "A is my sun," 25, II, 7.  
 965. *a-ad-da-za-ni-in*, "A is provider," 25, II, 8.  
 966. *a-ad-da-za-ni-in-ni*, "A is my provider," 25, II, 9.  
 967. *a-ad-da-za-ni-in-šu*, "A is his provider," 25, II, 10.  
 968. *a-ad-da-li-bur*, "May A be strong!" 25, II, 11.  
 969. *a-ad-da-li-bur-ra*,<sup>1</sup> "May A be firm for me!" 25, II, 12.  
 970. *a-ad-da-du-ni*, "A is my strength," 25, II, 13.  
 971. *a-ad-da-du-di*, "A is my pledge," 25, II, 14.  
 972. *a-ad-da-sa-di-i*, "A is my mountain," 25, II, 15.  
 973. *a-ad-da-sa-du-ni*, "A is our mountain," 25, II, 16.  
 974. *a-ad-da-karī(-i)*, "A is my granary," 25, II, 17.  
 975. *a-ad-da-karū-ni*, "A is our granary," 25, II, 18.  
 976. *a-ad-da-ellat*, "A is strength," 25, II, 19.  
 977. *a-ad-da-ellat-ti*, "A is my strength," 25, II, 20.  
 978. *a-ad-da-ellâ(t)-a?-zu*, "A is his strength," 25, II, 21.  
 979. *a-ad-da-lab-ba-e*, "A is my companion," 25, II, 22.  
 980. *a-ad-da-lab-ba-šu*, "A is his companion," 25, II, 23.  
 981. *a-ad-da-lab-ba-we-di*, "A is the only companion," 25, II, 24.  
 982. *a-ad-da-i-te-e*, "A my boundary . . . .," 25, II, 25.  
 . . . . .  
 987. . . . .-at, 32, I, 1.  
 988. . . . .-mu, 32, I, 2; 34, I, 1.  
 989. . . .-za?-mu, 32, I, 3; 34, I, 2.  
 990. . . .-za-am, 32, I, 4; 34, I, 3.  
 991. . .?-a-za-at, 32, I, 5; 34, I, 4.<sup>2</sup>  
 992. . .?-a-gi-a, 32, I, 6; 34, I, 5.<sup>3</sup>  
 993. . . .-da, 32, I, 7; 34, I, 6.  
 994. . . .-da?-ga, 34, I, 7; (var. . . .-LÂL, 32, I, 8).  
 995. . . . .-en-lil, 32, I, 9; (34, I, 8).  
 . . . . .  
 1002. *a-ḫa-ri-ša-at*,<sup>4</sup> 31, II, 1.  
 1003. *a-ḫa-ti-šar-ra-at*, "Aḫati ('my sister') is queen," 30, I; 31, II, 3.<sup>5</sup>  
 1004. *a-ḫa-ti-šar-ḫa-at*, "A is powerful," 30, 2; 31, II, 2.  
 1005. *a-ḫa-ti-du-mu-uḫ-ni-ši*, "A is the favor of the people," 30, 4; 31, II, 4.<sup>6</sup> Cf. *du-mu-uḫ-iš-lār*, VS IX 176, 7; *ma-ad-du-mu-uḫ-ili*, ABRU; *du-mu-uḫ-bêltim*, CBS 1288; *ummu-du-mu-uḫ-bi-el-ti*, CBS 77.  
 1006. *a-ḫa-ti-e*, "My A," 34, II, 1.<sup>7</sup> Cf. *a-ḫa-ti*, Nic. I Obv. VIII, 3.

<sup>1</sup> Written: *a-ad-da-li-ŠA-ra*. (Scribal error.)

<sup>2</sup> This name may be complete.

<sup>3</sup> Written: *za?-da-a*. (Scribal error.)

<sup>4</sup> For *a-ḫa-ti-ri-ša-at*. (Scribal error.)

<sup>5</sup> Note that the order of this and the following name is inverted.

<sup>6</sup> Last sign omitted by the scribe.

<sup>7</sup> Omitted in all other texts.

1007. *a-ḥa-ti-ku-ṣu-ub-ni-ši*, "A is the abundance of the people," 30, 4; 31, II, 5;<sup>1</sup> 34, II, 2.<sup>2</sup> Cf. *A-A-ku-ṣu-ub-ma-tim*, RPN (fem.).
1008. *a-ḥa-nu-ta*, "We have found a brother(?)," 30, 5; 31, II, 6; 34, II, 3. Also in Pt. I, No. 1008.
1009. *a-ḥa-mar-ši*, "I have got a brother," 30, 6; 34, II, 4. Also in Pt. I, No. 1009; PSBA 33, pl. 45, No. 25, 14. Cf. *a-ḥa-am-ar-ši*, LC; RPN; *a-ḥa-ar-ši*, Man. C 17, 4; D 13, 3; *a-ḥi-mar-ši*, RPN.
1010. *a-ḥa-nir-ši*, "We have got a brother," 30, 7; 31, II, 7; 34, II, 5. Also in Pt. I, No. 1010; RPN (*-kal-lim*). Cf. *a-ḥa-am-ni-er-ši*, RPN; *A-A-aḥam-nir-ši*, Bu. 91, 286, V, 21 (in CT 6, 4).
1011. *a-ḥu*, "Brother," 31, II, 8. Also in HPN; In. I 1300; VS VII 204, 49. Cf. *a-ḥu-um*, LC; BB.
1012. *a-ḥu-ma*, 31, II, 9; (35 Obv. 1). Also in GTD 5501 Rev. II, 23; TRU; In. II 684.
1013. *a-ḥu-ni*, "Our brother," 30, 8; 31, II, 10; 34, II, 6. Also in LAD; CPN; RPN; HPN; TD; LC, etc. Cf. *a-ḥu-ú-ni*, HPN; In. IV 7706, etc.
1014. *a-ḥu-be-lum*, "A is lord," 31, II, 11.
1015. *a-ḥu-tāb*, "A is good," 30, 9; (31, II, 12); 34, II, 7; 35 Obv. 2. Also in TRU 10, 9; TD; Man. A 15, 14, etc.
1016. *a-ḥu-tā-bu-um*, "A is good," 30, 10; 31, II, 13; (32, II, 1); 34, II, 8; 35 Obv. 3; 48, II, 4. Cf. *a-ḥu-um-DA-bu-um*, probably same as *a-ḥu-tā-bu*, VS VII 48, 10 and 49, 13.
1017. *a-ḥu-ki-in*, "A is true," (30, 11); 32, II, 2; 35 Obv. 4.
1018. *a-ḥu-ki-nu-um*, "A is true," 32, II, 3; 35 Obv. 5. Also in LC: VS VIII 15, 18, etc. Cf. *a-ḥu-um-ki-nu-um*, BM 97236, 16 (in CT. 33, 38).
1019. *a-ḥu-li-bur*, "May A be strong!" 31, II, 14; 32, II, 4.
1020. *a-ḥu-li-bur-ra*, "May A be firm for me!" 31, II, 15; 32, II, 5.
1021. *a-ḥu-rē'û*, "A is a shepherd," 32, II, 6; 38, 7.
1022. *a-ḥu-ri-me-ni*, "A be merciful to me!", 32, II, 7; 38, 8.
1023. *a-ḥu-ri-m[a-na]*, "A be merciful to me!", 32, II, 8.
1024. [*a-ḥu-lip-ti*], "A is my skill."
1025. [*a-ḥu-tu-kul-ti*], "A is my assistance."
1026. [*a-ḥu-ba-aš-ti*], "A is my power."
1027. *a-ḥu-ba-la-ti*, "A is my life," 37, 2; 42, I, 1.
1028. *a-ḥu-la-ma-[ri]*, "A is my guardian," 37, 3.

<sup>1</sup> Written: *Ku-ṣu-ni-ši*.<sup>2</sup> Written: *Ku-ub?-ni-ši*.



1029. *a-ḫu-nu-ri*, "A is my light," 37, 4; 42, I, 2; Pt. I, 20 Obv. 1.
1030. *a-ḫu-dur-ri*, "A is my fortress," 37, 5; 42, I, 3; Pt. I, 20 Obv. 2.
1031. *a-ḫu-nu-ub-ši*, "A is my abundance," 37, 6. (42, I, 4); Pt. I, 20 Obv. 3.
1032. *a-ḫu-<sup>d</sup>šamši(-ši)*, "A is my sun," Pt. I, 20 Obv. 4.
1033. *a-ḫu-za-ni-in*, "A is provider," 35 Obv. 6; Pt. I, 20 Obv. 5.
1034. *a-ḫu-za-ni-in-ni*, "A is my provider," Pt. I, 20 Obv. 6.
1035. *a-ḫu-za-ni-in-šu*, "A is his provider," Pt. I, 20 Obv. 7.
1036. [*a-ḫu*]-*ub-[lam]*, "A has brought me," Pt. I, 20 Obv. 8.
1037. *a-ḫu-ub-ba-lam*, "A has brought me," 34, III, 2.
1038. *a-ḫu-ba-bil*, "A brings," 34, III, 3.
1039. [*a-ḫu-mu-ba-bil*], "A brings."
1040. [*a-ḫu-mu-tab-bil*], "A takes away."
1041. *a-ḫu-tab-ba*, "A is companion," 35 Rev. 2.
1042. *a-ḫu-tab-ba-e*, "A is my companion," 35 Rev. 3.
1043. *a-ḫu-tab-ba-šu*, "A is his companion," 35 Rev. 4.
1044. *a-ḫu-tab-ba-e-we-di*, "A is the only companion," 35 Rev. 5. Cf. *a-ḫu-we-du-um*, LC, and note 1 on p. 158.
1045. *a-ḫu-i-te-e*, "A my boundary . . . .," 35 Rev. 6.
1046. *a-ḫu-i-ta-šu*, "A his boundary . . . .," 35 Rev. 7.
1047. [*a-ḫu-še-mi*], "A hears."
1048. *a-ḫu-ma-[gir]*, "A is favorable," 55 Obv. 2.
1049. *a-ḫu-ma-[lik]*, "A is counselor," 55 Obv. 3.
1050. *a-ḫu-ma-lik-[ki]*, "A is my counsellor," 55 Obv. 4.
1051. *a-ḫu-ma-lik-šu*, "A is his counsellor," 42, II, 1; 55 Obv. 5.
1052. *a-ḫu-ellat*, "A is strength," 42, II, 2; 55 Obv. 6.
1053. *a-ḫu-ellat-ti*, "A is my strength," 42, II, 3.
1054. [*a-ḫu-ellâ(t)-zu*], "A is his strength."<sup>1</sup>
1055. *a-ḫu-du-ni*, "A is my power," 42, II, 4.
1056. *a-ḫu-du-di*, "A is my pledge," (36, 1); 42, II, 5.
1057. *a-ḫu-sa-di-[i]*, "A is my mountain," 36, 2.
1058. *a-ḫu-sa-du-ni*, "A is our mountain," 36, 3.
1059. *a-ḫu-karî(-i)*, "A is my granary," 36, 4.
1060. *a-ḫu-karâ-ni*, "A is our granary," 36, 5.
1061. *a-ḫu-im-di*, "A is my support," 36, 6.
1062. *a-ḫu-zi-im-di*, "A my bond . . . .," 36, 7.
1063. [*a-ḫu-ne-me-di*], "A is my dwelling."
1064. [*a-ḫu-ne-me-ki*], "A is my wisdom."
1065. [*a-ḫu-da-mi-ik*], "A is merciful."
1066. [*a-ḫu-mu-da-mi-ik*], "A makes favorable."

<sup>1</sup> Omitted in 42, II.

1067. [*a-ḫu-ga-mil*], "*A* is gracious."  
 1068. [*a-ḫu-mu-ga-mil*], "*A* makes safe."  
 1069. *a-ḫu-ša-lim*, "*A* is well disposed," 38, 5; 39, 2.  
 1070. *a-ḫu-mu-ša-lim*, "*A* preserves," 38, 6; 39, 3.  
 1071. *a-ḫu-lu-da-ri*, "*A* truly is eternal," 39, 4.  
 1072. [*a-ḫu-lu-uš-da-an-ni*], "*May A* increase to me!"  
 1073. [*a-ḫu-ṣi-nu-ú-a*], "*A* is my provider."  
 1074. [*a-ḫu-ṣi-nu-ú-šu*], "*A* is his provider."  
 1075. [*a-ḫu-iš-me-ni*], "*A* has heard me."  
 1076. [*a-ḫu-iš-ma-na*], "*A* has heard me."  
 1077. *a-ḫu-iš-ta-mar*, "*A* is watchful," 38, 2.  
 1078. *a-ḫu-iš-ti-gal*, "*A* has decided?", 38, 1.  
 1079. *a-ḫu-iš-mu*, 38, 3.  
 1080. *a-ḫu-iš-mu-mu*, 38, 4.  
 .....  
 1091. *a-a-ḫu-iš-mu*, 40, 2.  
 1092. *a-a-ḫu-iš-mu-mu*, 40, 3.  
 1093. *a-a-ḫu-na-wi-ir*, "*A* shines," 40, 4.  
 1094. *a-a-ḫu-mu-na-wi-[ir]*, "*A* makes brilliant," 40, 5.  
 1095. *a-a-ḫu-ba* . . . . , 40, 6.  
 1096. *a-a-ḫu-na* . . . . , 40, 7.  
 .....  
 1097. *a-ḫu-um-ṣa-ni-in-ni*, "*A* is my provider," 41, 1.  
 1098. *a-ḫu-um-ṣa-ni-in-šu*, "*A* is his provider," 41, 2.  
 .....  
 1109. *a-ḫi*, 43, I, 1.  
 1110. *a-ḫi-ma*, 43, I, 2.  
 1111. *a-ḫi-ilum*, "*A* is god," 43, I, 3.  
 1112. *a-ḫi-be-lum*, "*A* is lord," 43, I, 4.  
 1113. *a-ḫi-tāb*, "*A* is good," 43, I, 5.  
 1114. *a-ḫi-tā-bu-um*, "*A* is good," 43, I, 6.<sup>1</sup>  
 1115. *a-ḫi-li-bur*, "*May A* be strong!" 43, I, 7.  
 1116. *a-ḫi-li-bur[ra!]*, "*May A* be firm for me!" 43, I, 8.<sup>2</sup>  
 1117. *a-ḫi-rē'ū*, "*A* is a shepherd," 43, I, 9.  
 1118. *a-ḫi-ri-[me]-ni*, "*A*, be merciful to me!" 43, I, 10.  
 1119. *a-ḫi-ri-ma-na*, "*A*, be merciful to me!" (43, I, 11).  
 1120. *a-ḫi-lip-ti*, "*A* is my skill," Dupl. CBS 4601, 6670.  
 1121. *a-ḫi-tu-kul-ti*, "*A* is my assistance," 32, IV, 1.  
 1121a. *a-ḫi-ba-aš-ti*, "*A* is my power," Dupl. CBS 4601.  
 1122. *a-ḫi-ba-la-ti*, "*A* is my life," 32, IV, 2.  
 1123. *a-ḫi-la-ma-ṣi*, "*A* is my guardian," 32, IV, 3.  
 1124. *a-ḫi-nu-ri*, "*A* is my light," 32, IV, 4; 33, IV, 5.  
 1125. *a-ḫi-dur-ri*, "*A* is my fortress," 32, IV, 5; 33, IV, 6.  
 1126. *a-ḫi-nu-uh-ši*, "*A* is my abundance," 32, IV, 6; 33, IV, 7; (45, 1).  
 1127. *a-ḫi-<sup>d</sup>šamši(-ši)*. "*A* is my sun," 32, IV, 7; 33, IV, 8; 45, 2.

<sup>1</sup> Written: *a-ḫi-bu-um*. (Scribal error.)<sup>2</sup> Written: *a-ḫi-li-bur*. (Scribal error.)

1128. *a-ḫi-da-šu-úr*, 33, IV, 9; 45, 3.<sup>1</sup>  
 1129. *a-ḫi-za-ni-in*, "A is provider,"  
 32, IV, 8; 33, IV, 4; 45, 4.  
 1130. *a-ḫi-za-ni-in-ni*, "A is my  
 provider," 32, IV, 9; (34,  
 IV, 5) 45, 5.  
 1131. *a-ḫi-za-ni-in-šu*, "A is his  
 provider," 32, IV, 10; (34,  
 IV, 6); (43, II, 1); 45, 6;  
 (48, III, 1).  
 1132. *a-ḫi-ub-lam*, "A has brought  
 me," (34, IV, 7); 43, II, 2;  
 45, 7; (48, III, 2).  
 1133. *a-ḫi-ub-ba-lam*, "A has  
 brought me," 45, 8; 48, III, 3.  
 1134. *a-ḫi-ba-bil*, "A brings," 43,  
 II, 3; 45, 9; 48, III, 4.  
 1135. *a-ḫi-mu-ba-bil*, "A brings,"  
 43, II, 4;<sup>2</sup> 48, III, 5.  
 1136. *a-ḫi-mu-tab-bil*, "A takes  
 away," 43, II, 5.  
 1137. *a-ḫi-tab-ba*, "A is companion,"  
 45, 10.  
 1138. *a-ḫi-tab-ba-e*, "A is my com-  
 panion," 43, II, 6; 45, 11.  
 1139. *a-ḫi-tab-ba-šu*, "A is his com-  
 panion," 43, II, 7; 45, 12.  
 1140. *a-ḫi-tab-ba-we-di*, "A is the  
 only companion," 43, II, 8.  
 (Var. *a-ḫi-tab-ba-e-di*, 45, 13.)  
 Cf. *a-ḫi-we-du*, *a-ḫi-we-du-um*, LC.  
 1141. *a-ḫi-i-ta*, "A a boundary  
 . . . .," 43, II, 9. (Var.  
*a-ḫi-i-te-e*, 45, 14.)  
 1142. *a-ḫi-i-te-šu*, "A his boundary  
 . . . .," 45, 15.  
 1143. *a-ḫi-še-mi*, "A hears," (45,  
 16); 46, 1.  
 1144. *a-ḫi-ma-gir*, "A is favorable,"  
 46, 2.  
 1145. *a-ḫi-ma-lik*, "A is counsellor,"  
 46, 3.  
 1146. *a-ḫi-ma-lik-ki*, "A is my coun-  
 sellor," 46, 4.  
 1147. *a-ḫi-ma-lik-šu*, "A is his coun-  
 sellor," 46, 5.  
 1148. *a-ḫi-ellat*, "A is strength," 33,  
 IV, 3; 46, 6.  
 1149. *a-ḫi-ellat-ti*, "A is my  
 strength," 33, V, 3; 46, 7.  
 1150. *a-ḫi-ellâ(t)-zu*, "A is his  
 strength," 46, 8.  
 1151. *a-ḫi-du-ni*, "A is my power,"  
 46, 9.  
 1152. *a-ḫi-du-[di]*, "A is my  
 pledge," 46, 10.  
 1153. *a-ḫi-sa-[di-i]*, "A is my moun-  
 tain," 43, III, 1.  
 1154. *a-ḫi-sa-du-ni*, "A is our moun-  
 tain," 43, III, 2.<sup>3</sup>  
 1155. *a-ḫi-karî(i)*, "A is my gran-  
 ary," 43, III, 3.  
 1156. *a-ḫi-karû-ni*, "A is our gran-  
 ary," 43, III, 4.  
 1157. *a-ḫi-im-di*, "A is my support,"  
 43, III, 5.  
 1158. *a-ḫi-zi-im-[di]*, "A my  
 bond . . . .," (32, V, 1); 43,  
 III, 6.  
 1159. *a-ḫi-ne-me-di*, "A is my dwell-  
 ing," 32, V, 2.  
 1160. *a-ḫi-ne-me-ki*, "A is my wis-  
 dom," 32, V, 3.<sup>4</sup>

<sup>1</sup> Text 45, 3 has only the ending . . . -ši.

<sup>2</sup> Written: *a-ḫi-mu-ba*. (Scribal error.)

<sup>3</sup> Very badly written.

<sup>4</sup> Written: *ne-me-di*.

1161. *a-ḫi-da-mi-iḫ*, "A is merciful," 32, V, 4.  
 1162. *a-ḫi-mu-da-mi-iḫ*, "A makes favorable," 32, V, 5.  
 1163. *a-ḫi-ga-mil*, "A is gracious," 32, V, 8.  
 1164. *a-ḫi-[mu-ga]-mil*, "A makes safe," 32, V, 9.  
 1165. *a-ḫi-ša-lim*, "A is well disposed," 32, V, 6.  
 1166. *a-ḫi-mu-ša-lim*, "A preserves," 32, V, 7; (44, II, 1).  
 1167. *a-ḫi-lu-da-ri*, "A truly is eternal," 44, II, 2; 48, IV, 1.  
 1168. *a-ḫi-lu-uš-da-an-ni*, "May A increase to me!" 44, II, 3; 48, IV, 2.  
 1169. *a-ḫi-ṣi-nu-ú-a*, "A is my provider," 44, II, 4; 48, IV, 3.  
 1170. *a-ḫi-ṣi-nu-ú-šu*, "A is his provider," (34, V, 1); 44, II, 5; 48, IV, 4.  
 1171. *a-ḫi-iš-me-a-ni*, "A has heard me," (33, IV, 2); (34, V, 2); 44, II, 6; 48, IV, 5.  
 1172. *a-ḫi-iš-ma-na*, "A has heard me," 44, II, 7. Dupl. CBS 4601.  
 1173. *a-ḫi-iš-ti-gal*, "A has decided?" 44, II, 8.  
 1174. *a-ḫi-iš-ta-mar*, "A is watchful," 44, II, 9.  
 1175. *a-ḫi-iš-mu*, 44, II, 10.  
 1176. *a-ḫi-iš-mu-mu*, 44, II, 11.  
 1177. *a-ḫi-...*,<sup>1</sup> 44, II, 12.  
 .....  
 1181. *a-ḫi-i-din-nam*, "A has given me," Dupl. CBS 4601.  
 1182. *a-ḫi-i-ki-ša-am*, "A has presented to me," Dupl. CBS 4601.  
 .....  
 1188. *a-lī*, 52, 1.  
 1189. *a-lī-ma*, 52, 2.  
 1190. *a-lī-ilum*, "A is god," 52, 3. Also in VS VII 2, 20.  
 1191. *a-lī-be-lum*, "A is lord," 52, 4.  
 1192. *a-lī-tâb*, "A is good," 52, 5; 56, I, 6.  
 1193. *a-lī-tâ-bu*, "A is good," 52, 6; 56, I, 7.  
 1194. *a-lī-li-bur*, "May A be strong!" 52, 7; 56, I, 8.  
 1195. *a-lī-li-bur-ra*, "May A be firm for me!" 52, 8; 56, I, 9.  
 1196. *a-lī-rê'û*, "A is a shepherd," 56, I, 10.  
 1197. *a-lī-ri-me-ni*, "A, be merciful to me!" 56, I, 11.  
 1198. *a-lī-ri-ma-na*, "A, be merciful to me!" 56, I, 12.<sup>2</sup>  
 1199. *a-lī-lip-ti*, "A is my skill," 56, I, 13.  
 1200. *a-lī-tu-kul-[ti]*, "A is my assistance," 56, I, 14.  
 1201. *a-lī-ba-aš-ti*, "A is my power," 56, I, 15.  
 1202. *a-lī-ba-[la-ti]*, "A is my life," 56, I, 16.  
 1203. *a-lī-la-[ma-ṣi]*, "A is my guardian," 56, I, 17.  
 1204. *a-lī-[nu-ri]*, "A is my light," 56, II, 1-2.<sup>3</sup>

<sup>1</sup> The other lists would end with *iš-mu-mu*. Cf. *a-lī*, 1255.

<sup>2</sup> Written: *a-lī-ri-ma-ma*?

<sup>3</sup> Text 56 has two empty spaces instead of three. One of these three names must have been omitted.



1205. *a-li-[dur-ri]*, "A is my fortress," 56, II, 1-2.  
 1206. *a-li-[nu-ub-ši]*, "A is my abundance," 56, II, 1-2.  
 1207. *a-li-<sup>d</sup>šamši[(-ši)]*, "A is my sun," 56, II, 3.  
 1208. *a-li-za-ni-in*, "A is provider," 49, 2;<sup>1</sup> (50, II, 1); 51, 1; 56, II, 4.  
 1209. *a-li-za-ni-in-ni*, "A is my provider," 49, 3;<sup>2</sup> 50, II, 2; 51, 2; 56, II, 5.<sup>2</sup>  
 1210. *a-li-za-ni-in-šu*, "A is his provider," 50, II, 3; 51, 3; (56, II, 6).  
 1211. *a-li-ub-lam*, "A has brought me," 50, II, 4;<sup>3</sup> 51, 4.  
 1212. *a-li-ub-ba-lam*, "A has brought me," 51, 5.  
 1213. *a-li-ba-bil*, "A brings," 51, 6.  
 1214. *a-li-mu-ba-bil*, "A brings," 51, 7.  
 1215. *a-[li]-mu-tab-bil*, "A takes away," 51, 8; 54, I, 2.<sup>4</sup>  
 1216. *a-li-tab-ba-e*, "A is my companion," 51, 9; 54, I, 3; 56, II, 11.  
 1217. *a-li-tab-ba-šu*, "A is his companion," 51, 10; 54, I, 4; 56, II, 12.  
 1218. *a-li-tab-ba-e-di*, "A is the only companion," 51, 11; 54, I, 5;<sup>5</sup> 56, II, 13.<sup>5</sup>  
 1219. *a-li-i-ta*, "A a boundary . . . .," 56, II, 14.  
 1220. *a-li-i-te-e*, "A my boundary . . . .," 51, 12; 54, I, 6.  
 1221. *a-li-i-ta-šu*, "A his boundary . . . .," 56, II, 15.  
 1222. *a-li-še-mi*, "A hears," 54, I, 7.  
 1223. *a-li-ma-gir*, "A is favorable," 54, I, 8.  
 1224. *a-li-ma-lik*, "A is counsellor," 56, III, 2.  
 1225. *a-li-ma-lik-[kil]*, "A is my counsellor," 56, III, 3.<sup>6</sup>  
 1226. *a-li-ma-lik-šu*, "A is his counsellor," 56, III, 4.  
 1227. *a-li-ellat*, "A is strength," 56, III, 5.  
 1228. *a-li-ellat-ti*, "A is my strength," 56, III, 6. Also in RPN; VS VII 65, 10; 97236, 4 (in CT 33, 38). Cf. *a-li-ellat-ti*, AJSL 29, p. 186, No. 2184.  
 1229. *a-li-ellā(t)-[zu]*, "A is his strength," 56, III, 7.  
 1230. *a-li-du-ni*, "A is my power." Dupl. CBS 5953.  
 1231. *a-li-du-di*, "A is my pledge," 55 Rev. 1. Dupl. CBS 5953.  
 1232. *a-li-sa-di-i*, "A is my mountain," 55 Rev. 2.  
 1233. *a-li-sa-du-ni*, "A is our mountain," 55 Rev. 3.  
 1234. *a-li-karī[(-i)]*, "A is my granary," 53, 1 (?); 55 Rev. 4.  
 1235. *a-li-karû-[ni]*, "A is our granary," 53, 2 (?); 55 Rev. 5.

<sup>1</sup> Written: *a-li-za-in*. (Scribal error.)

<sup>2</sup> Written: *a-li-za-in-ni*. (Scribal error.)

<sup>3</sup> Written: *a-li-ta/ša-lam*. (Scribal error.)

<sup>4</sup> Written: *a-mu-tab* . . . . (Scribal error.)

<sup>5</sup> Written: *a-li-tab-ba-e*. (Scribal error.)

<sup>6</sup> Last sign omitted by the scribe.

1236. *a-li-im-di*, "A is my support," 55 Rev. 6; 56, III, 14.  
 1237. *a-li-zi-im-[dil]*, "A my bond . . . .," 56, III, 15.<sup>1</sup>  
 1238. *a-li-ne-me-[dil]*, "A is my dwelling," 56, III, 16.<sup>1</sup>  
 1239. *a-li-ne-me-[kil]*, "A is my wisdom," 56, III, 17.<sup>1</sup>  
 1240. *a-li-da-[mi-ik]*, "A is merciful." Dupl. CBS 5987.  
 1241. *a-li-[mu-da-mi-ik]*, "A makes favorable 56, IV, 2.  
 1242. *a-li-ga-mil*, "A is gracious," 56, IV, 3.  
 1243. *a-li-mu-ga-mil*, "A makes safe," 56, IV, 4.  
 1244. *a-li-ša-lim*, "A is well disposed," 56, IV, 5.  
 1245. *a-li-mu-[ša-lim]*, "A preserves," 32, III, 1; (56, IV, 6).  
 1246. *a-li-lu-da-[ri]*, "A truly is eternal," 32, III, 2; 56, IV, 7.  
 1247. *a-li-lu-uš-[da-an]-ni*, "May A increase to me!" 32, Rev. III, 3; 56, IV, 8.  
 1248. *a-li-zi-nu-ú-a*, "A is my provider," 32, III, 4; 56, IV, 9.  
 1249. *a-li-zi-nu-ú-šu*, "A is his provider," 32, III, 5; 56, IV, 10.  
 1250. *a-li-iš-me-ni*, "A has heard me," 32, III, 6; 56, IV, 11.  
 1251. *a-li-iš-ma-[na]*, "A has heard me," 32, III, 7; (var. *a-li-iš-me-na*, 56, IV, 12).  
 1252. *a-li-iš-ti-[gal?]*, "A has decided?" 56, IV, 13; (var. *a-li-i-ti* . . . , 32, III, 8).  
 1253. *a-li-iš-ti-i*, 56, IV, 14; (var. *a-li-i-ta?* . . . , 32, III, 9).  
 1254. *a-li-iš-mu*, 56, IV, 15.  
 1255. *a-li-iš-mu-mu*, 56, IV, 16.  
 . . . . .  
 1266. *[a-li]-na-ki-d*, "A is a shepherd," 50, I, 1.<sup>2</sup>  
 1267. *a-li-na-šir*, "A is protector," 50, I, 2.  
 1268. *a-li-i-din-AN*,<sup>3</sup> "A has given me," 50, I, 3.  
 1269. *a-li-i-ki-ša-am*, "A has presented to me," 50, I, 4.  
 1270. *a-li-e-ri-ba-am*, "A has given me possession," 50, I, 5.  
 1271. *a-li-e-[ri]-za-am*, "A has helped me," 50, I, 6.<sup>4</sup>  
 . . . . .  
 1282. *a-li-wa-ka-r*, "A is precious," 50, I, 7. Cf. *a-li-wa-a[k-rum]*, VS VII 7, 30; *a-li-wa-ka-r-tum*, VS VII 128, 19.  
 1283. *a-li-wa-zum*, 50, I, 8; 53, 5.  
 1284. *a-li-wa-tar*, 50, I, 9.  
 . . . . .  
 1295. *a-bu-um*, 33, IV, 10. Also in In. II 686. Cf. *a-bu-ú*, AO 454 (in RA 8, p. 69).  
 1296. *a-bu-um-ma*, 33, IV, 11.  
 1297. *a-bu-um-ilum*, "A is god," 33, IV, 12. Also in LAD; GTD 5548, 4; In. II 623, 641, etc. Cf. *a-bu-um-i-li*, In. IV 7739.

<sup>1</sup> Last sign omitted by the scribe.<sup>2</sup> Follows the analogy of the lists composed with names of deities. Cf. *anu*, Nos. 377-78 389-92.<sup>3</sup> For *i-din-nam*.<sup>4</sup> Written: *a-li-e-za-am*. (Scribal error.)

- a-bu-um-AN-lum*, In. II, 868;  
*a-bu-um-i-lum*, RTCh 386  
 Rev. 5, and HPN, p. 42,  
 note 4.  
 .....  
 1308. *a-bu-um-tab-ba-e*, "A is my  
 companion," Pt. I, 38, 1.  
 1309. *a-bu-um-tab-ba-šu*, "A is his  
 companion," Pt. I, 38, 2.  
 1310. *a-bu-um-tab-ba-we-di*, "A is  
 the only companion," Pt. I,  
 38, 3.  
 1311. *a-bu-um-e-ri-ba-am*, "A has  
 given me possession," Pt. I,  
 38, 4.  
 1312. *a-bu-um-e-ri-za-am*, "A has  
 helped me," Pt. I, 38, 5.  
 .....  
 1323. *a-bu-um-mu-ša-[lim]*, "A pre-  
 serves," 27, II, 2.  
 1324. *a-bu-um-iš-me-a-[ni]*, "A has  
 heard me," 27, II, 3.  
 1325. *a-bu-um-iš-me-ni*, "A has  
 heard me," 27, II, 4.  
 1326. *a-bu-um-iš-ti-[gal]*, "A has de-  
 cided?" 27, II, 5.  
 1327. *a-bu-um-iš-ta-m[ar]*, "A is  
 watchful," 27, II, 6.  
 1328. *a-bu-um-iš-[mu]*, 27, II, 7.  
 1329. *a-bu-um-iš-[mu-mu]*, 27, II, 8.  
 .....  
 1338. *a-bi* (28, I, 1); Dupl. CBS  
 6676.  
 1339. *a-bi-ma* (28, I, 2); Dupl.  
 CBS 6676.  
 1340. *a-bi-ilum*, "A is god," (28, I,  
 3); Dupl. CBS 6676.  
 1341. *a-bi-tāb*, "A is good," 28, I, 4.  
 1342. *a-bi-tā-bu-um*, "A is good," 28,  
 I, 5. Cf. *a-bu-tā-bu-um*, LC.  
 1343. *a-bi-li-bur*, "May A be  
 strong!" 28, I, 6.  
 1344. *a-bi-li-bur-ra-am*, "May A be  
 firm for me!" 28, I, 7.  
 1345. *a-bi-lip-ti*, "A is my skill," 28,  
 I, 8.  
 1346. *a-bi-tu-kul-ti*, "A is my assist-  
 ance," 28, I, 9.  
 1347. *a-bi-ba-aš-ti*, "A is my pow-  
 er," 28, I, 10.  
 1348. *a-bi-[ba-la]-ti*, "A is my life,"  
 28, I, 11.  
 1349. *a-bi-la-ma-zi*, "A is my guar-  
 dian," 28, I, 12.  
 1350. *a-bi-nu-ri*, "A is my light,"  
 28, I, 13.  
 1351. *a-bi-nu-ub-ši*, "A is my abun-  
 dance," 26, 3.  
 1352. *a-bi-<sup>a</sup>šamši(-ši)*, "A is my  
 sun," 26, 4. Cf. *a-bi-<sup>a</sup>samaš*,  
 AJSL 29, p. 171, No. 857.  
 .....  
 1363. *a-bi-i-te-e*, "A my boundary  
 . . . .," 28, II, 2.  
 1364. *a-bi-i-ta-šu*, "A his boundary  
 . . . .," 28, II, 3.  
 1365. *a-bi-še-mi*, "A hears," 28, II,  
 4.  
 1366. *a-bi-ma-gir*, "A is favorable,"  
 28, II, 5.  
 1367. *a-bi-ma-lik*, "A is counsellor,"  
 28, II, 6.  
 1368. *a-bi-ma-lik-e*,<sup>1</sup> "A is my coun-  
 sellor," 28, II, 7.  
 1369. *a-bi-ma-lik-šu*, "A is his coun-  
 sellor," 28, II, 8.  
 1370. *a-bi-ellat*, "A is strength," 28,  
 II, 9.  
 1371. *a-bi-ellat-ti*, "A is my  
 strength," 28, II, 10.

<sup>1</sup> For *a-bi-ma-lik-ki*. Cf. *i-lit-ma-lik-i* (No. 349).

1372. *a-bi-ellâ(t)-zu*, "A is his strength," 28, II, 11.  
 1373. *a-bi-du-ni*, "A is my power," 28, II, 12.  
 1374. *a-bi-du-di*, "A is my pledge," 28, II, 13.  
 1375. *a-bi-sa-di-i*, "A is my mountain," 28, II, 14.  
 .....  
 1387. ....-a, 33, V, 1.  
 1388. [..?-ki]-*ia-ia*, 33, V, 2.<sup>1</sup>  
 1389. ..?-ki-*ia-mu*, 33, V, 3.  
 1390. ..?-ki-*ia-tum*, 33, V, 4.  
 1391. ..?-ki-*ia-ti*, 33, V, 5.  
 1392. ..?-ki, 33, V, 6.  
 1393. ..-la-la, 33, V, 7.  
 1394. *an?-da-ru-um*, 33, V, 8.  
 1395. *an?-za-ri*, 33, V, 9.  
 .....  
 1406. ....-na]-*da*, 21, V, 1.  
 1407. ....-na]-*kid*, 21, V, 2.  
 1408. ....-na]-*ši-ir*, 21, V, 3.  
 .....  
 1409. ....-ba-aš-*ti*, 27, I, 1.  
 1410. ....-ba-la-*ti*, 19, I, 1; 27, I, 2.  
 1411. ....-da-a-a-an, 27, I, 3.  
 1412. ....-la-a-a-ar, 27, I, 4.  
 1413. ....-ga-mil, 8, II, 20; 27, I, 5.  
 1414. ....-mu]-*ga-mil*, 8, II, 21; 27, I, 6.  
 1415. ....-iš-m]-*e-a-ni*, 27, I, 7.  
 1416. ....-iš-m]-*a-a-ni*, 27, I, 8.  
 1417. ....-iš-ti]-*gal*, 27, I, 9.  
 .....  
 1427. ....-ba-la]-*ti*, 19, I, 1.  
 1428. ....-la-ma-*zi*, 19, I, 2.  
 1429. ....-du-ni, 19, I, 3.  
 1430. ....-du-di, 19, I, 4.  
 .....  
 1441. ....-ma-lik, 21, I, 3.<sup>2</sup>  
 1442. ....-ma-lik-ki, 21, I, 4.  
 1443. ....-ma-gir, 21, I, 5.  
 .....  
 1454. ....-zi]-*im-di*, 8 Rev. II, 15.  
 1455. ....-ne]-*me-di*, 8 Rev. II, 16.  
 1456. ....-ne]-*me-ki*, 8 Rev. II, 17.  
 .....  
 1469. [*warad*]-....-zi, 20, I, 2.  
 1470. [*warad-nu?*]-*nu*, 20, I, 3.  
 1471. *warad*-<sup>A</sup>*TAR*, "The servant of T," 20, I, 4.  
 1472. *warad*-<sup>A</sup>*HA-KU*, "The servant of H," 20, I, 5.  
 1473. *warad-ka-aš-da-ku*, 20, I, 6.  
 1474. *warad-NI-A-AŠ*, 20, I, 7.  
     Cf. *ša-lim-NI-A-AŠ*, Pt. I, No. 39.  
 1475. *warad*-<sup>A</sup>*da-ta*, 20, I, 8.  
 1476. *warad*-<sup>A</sup>*ša-la*, 20, I, 9.  
 1477. *warad*-<sup>A</sup>*da-gan*, 20, I, 10.  
 1478. *warad*-<sup>A</sup>*da-mu*, 20, I, 11. Cf. LAD 100, 17.  
 1479. *warad-um-mi*, 20, I, 12.  
 .....  
 1490. *nu-úr*-<sup>E</sup>*en-lil*, "The light of Enlil," 64, 1.  
 1491. *nu-úr*-<sup>E</sup>*sin*, 64, 2. Also RPN; TD; HPN; TRU, etc.  
 1492. *nu-úr-i-lí-a*, 64, 3.  
 1493. *nu-úr-i-lí-šu*, 64, 4.  
 1494. *nu-úr-iš-tár*, 64, 5. Also TD.  
 .....  
 1505. *ŠU*-<sup>A</sup>*da-gan*, 63, I, 1. Also in Man. A II, 15.  
 1506. *ŠU*-*iš-tár*, 63, I, 2. Also in RPN; TRU; TD; ST II, etc.

<sup>1</sup> This and the following three names might be complete and are probably Amoritic.<sup>2</sup> In this text, *ma-lik* is repeated twice, while we should expect *ma-lik*, *ma-lik-ki*, *ma-lik-šu*.



1507. *ŠU-<sup>a</sup>uraš?*, 63, I, 3.<sup>1</sup>  
 1508. *ŠU-ma-ma*, 63, I, 4. Also in  
     BAD 121, II, 1; 122, II, 1;  
     HLC; HPN; In. II 653.  
 1509. *ŠU-<sup>a</sup>ma-[mi]*, 63, I, 5.  
     .....  
 1520. *im-[gur?]*....., 12, 1.  
 1521. *im-[gur?]*....., 12, 2.  
 1522. *im-gur-<sup>a</sup>*....., 12, 3.  
 1523. *im-gur*....., 12, 4.  
     .....  
 1534. ....-*nin*...., 61, 1.  
 1535. ....-<sup>a</sup>*nin-gal*, 61, 2.  
 1536. ....-<sup>a</sup>*da-gan*, 61, 3.  
 1537. ....-*iš-tár*, 61, 4.  
     .....  
 1548. *i-lul-ME-DUG*, 62, 1. Cf.  
     *i-lul-AN*, In. I 1096.  
 1549. *i-ta-ē-a*, 62, 2. Cf. *i-ta-ē-a*,  
     HPN, p. 54, note 10; SAD,  
     p. 86, note 1; In. IV 7457;  
     7467; *i-ti-ē-a*, Man. C 4, 7;  
     9, 24; 11, 9; *it-ti-ē-a*, RPN;  
     VS VIII 17, 14; *i-ti-AN*,  
     TC 72 Obv. Col. II, 21;  
     *i-ti-nir-ra*, In. IV 7757.  
 1550. *i-tá-ē-a*, 62, 3.  
 1551. *i-ti-<sup>a</sup>šamaš* (Abbr.), 62, 4.  
     Cf. *i-ti*, TD; *i-ti-a*, TRU  
     34, 3, 4; TD; *i-ti-šu*, TD;  
     *i-ti-<sup>a</sup>da-gan*, Man. C 16, 7;  
     *i-ti-<sup>a</sup>IM*, TRU 27, 9; TRU  
     347, 8, 9; *i-ti-<sup>a</sup>sin*, HPN;  
     In. II 875; *i-ti-anu-ba-li-iš*,  
     RPN; *it-ti-i-lí-a*, AO 4665  
     (in RA 8, p. 70).  
     .....  
 1562. *ŠID-AR-IR* (?), 66 Obv.  
 1563. *UH-ŠUM-TU/KI?*, 66 Obv.  
 1564. *tu-al-ti*, 66 Rev.  
 1565. *BAR-na-ni*, 66 Rev.  
 1566. *pu-šu?-i-lí*, 66 Rev. Cf. *bu-*  
     *šu-ú*, LC; *pu-zi-ia*, VS VIII  
     19, 25; PSBA 29, p. 277.  
 1567. ....-*za-zi*, 66 Rev.  
     .....  
 1578. ....-*lum-ma-ru-ut?-as?*, 67, 1.  
 1579. [*ad?*]-*da-na-ú-ša-a-šu*, 67, 2.  
 1580. *a-šu-um-li-ip-šu-ur*, 67, 3.  
     Cf. *li-ip-šu-ur-anum*, VS  
     XIII 73 Rev. 1.  
 1581. *li-mu-ut-a-a-bi* (Abbr.), "The  
     fear of the enemy..." 67, 4.  
     Cf. *MAŠ-MAŠ-a-a-bi*, In.  
     IV 7847.  
 1582. *a-ša-ta-ar-ši*, "Thou hast got  
     a brother," 67, 5.  
 1583. *da-ab-ta?-ar-<sup>a</sup>nin*...., 67, 6.  
 1584. <sup>a</sup>*šamaš-i-in?-<sup>a</sup>en-lil*, "The sun  
     is the eye of Enlil," 67, 7. Cf.  
     <sup>a</sup>*utu-igi-<sup>a</sup>en-lil-lá*, VS XIII  
     88 Rev. 7; 98 Rev. 10.  
 1585. <sup>a</sup>*en-lil-ka*...?-*zi(d)-da*, 67, 8.  
 1586. *nam-ti(l)-la*...-*dúg*,<sup>2</sup> 67, 9.  
     Cf. *nam-ti(l)-la*, 96-6-12, I,  
     50 (in CT 3, pl. 6).  
     .....  
     *i-din-iš-tár*, 67, 10.<sup>3</sup>  
     .....  
     .....-*dū*, 60, I, 2.<sup>4</sup>  
     [*ba-ab-dū*], 60, I, 3.  
     [DINGIR-DIN]GIR-sag,  
     60, I, 4.

<sup>1</sup> The last sign appears as *USLAN+GUNU*, but we expect here an Akkadian name.

<sup>2</sup> To be restored: *nam-ti(l)-la-ni-dúg?*

<sup>3</sup> This is probably the name of the scribe. Cf. Pt. I, p. 18 f.

<sup>4</sup> Cf. discussion on p. 106. Restored from duplicates CBS 5823, 5969, etc.

- [DINGIR - DIN]GIR - sag, HPN (*ni-ni-a-lum*). ST  
60, I, 5. II.  
[DINGIR - DIN]GIR - sag, 1603. *ì-li-a-lì?*, 59, 6; (60, II, 3).  
60, I, 6. 1604. *ì-li-a-bi*, "My god is A,"  
..... (59, 7); 60, II, 4. Cf.  
1598. *ì-li-a-ilum*, "My god is god," *ì-li-ma-a-bi*, VS VIII 112,  
59, 1. Cf. *ì-li-ma-ilum*, BB, 2; *ì-li-ma-a-bi-šu*, AJSL 29,  
LAD; *AN-ni-ilum*, PSBA p. 176, No. 2180; In. I 1475,  
29, p. 275, l. 2. II, 5876; Man. A 16, 1.  
1599. *ì-li-a-él-lum(?)*, "My god is 1605. *ì-li-a-bi*, "My god is A,"  
pure?", 59, 2. 60, II, 5. Also in RPN;  
1600. *ì-li-bítum*, 59, 3. VS VII 28, 3, 4. Cf.  
1601. *ì-li-bítu-šu(?)*, 59, 4. *ì-li-ma-a-bi*, BB.  
1602. *ì-li-a-ḫum*, "My god is A," 1606. *ì-li-ilum*, "My god is god,"  
59, 5; (60, II, 1). Also 60, II, 6.<sup>1</sup> Cf. *ì-li-ma-ilum*,  
AO 3482 (in RA 5, p. 93). LAD; LBD, etc.

<sup>1</sup> The sign *AN* is incomplete.

GLOSSARY OF AMORITIC NAME ELEMENTS.<sup>1</sup>

- a-ba-a*, *a-ba-a-a*, II 910-11.  
*a-ba-ak-nu-um*, *a-ba-ak-na-nu-um*, II 913-14.  
*a-ba-ak-ru-um*, II 917.  
*a-ba-ba*, II 912.  
 אבד "to do, to make?" *a-ba-da*, II, 916.  
*a-ba-ḥu-ru-um*, II 918.  
*a-ba-nu-um*, II 915.  
 אב *a-bu-um*, "father," in *su-mu*+, II 24; *ḫi-im-ri*+, II 235; *a-bi*, in *di-wi-ir*+, I 67; *a-bi-i-a*, in *su-mu*+, II 26.  
*aḥ-ba-la*, in *su-mu*+, II 18.  
 אח *a-ḥu-um*, "brother," in *ia*-. . . +, II 118; *bu-nu-ma*+, II 150; *a-ḫi*, in *di-wi-ir*+, I 68; *a-ḫi-ia*, in *su-mu*+, II 27; [a?]-*ḫi-im*, in [su-mu]+, II 3.  
 AK, in *ir-bar/maš*+, I 9. The name of a god? Possibly Nabû. Cf. Pt. I, p. 39.  
*a-ma-ḡum*, I 534.  
 אמם *a-mi*, "uncle?", in +*i-a*, +*ḡa-ab-ti*, II 300-01.  
*a-mi-nu-um*, *a-mi-na-tum*, II 298-99.  
*a-mi-ru-um*, "commander?" II 297.  
*am-ni-di-im*, in *su-mu*+, II 22.  
 אמר "to see," *am-ra-an-ni*, in *lî*+, I 189.  
 מת "man," *a-mu-ti* (var. *mu-ti*), in *di-wi-ir*+, I 69.  
*a-ni-ib?*, in *su-mu*+, II 12.  
*AN-un-ni*, in *lî*+, II 347. Shall we read *él-un-ni*?  
*a-pa-aḥ*, in *i-ḡi*+, II 307; [su-mu]+, II 4.  
*a-pa-ar*, in *i-ḡi*+, II 308; [su-mu]+, II 5.  
*a-ra-ab*, in +. . . ., I 640-41.  
*a-ra-aḥ*, in *su-mu*+, II 25. Cf. RPN, p. 210.  
 ארך "to be long," *a-ri-ik*, in *be-lî*+, I 18.  
*ar-mi-tum*, cf. *ar-wi-tum*.  
*ar-mu-e-u[m]*, cf. *ar-wi-um*.  
 ארנב "hare," *ar-na-ab-tum*, I 277.  
*ar-pu*-. . . , cf. *ar-wi-um*.  
*ar-wi-um* (var. *ar-pu*-. . . , *ar-mu-e-u[m]*), I 275.  
*ar-wi-tum* (var. *ar-mi-tum*), I 276.  
 ישר *a-šar*, in *i-ḡi*+, II 309.  
 ישר *a-ša-ru-um*, in *ia-ku-un*+, II 55.  
*aš-du-um*, name of a god, in *ia-ku-un*+, II 108; *i-tūr*+, II 255; *su-mu-[aš?]-du-um*, II 6. Cf. *aš-du-um-a-bi*, CBS 1352 (in RPN, p. 209, note 6).  
 ישר *aš-ra-an-ni*, in *lî*+, I 190.  
*a-ti*, in *lî*+, I 68.  
*a-ḡum*, I 533.  
*ba-aš-ti*, in *lî*+, II 348. Cf. RPN, p. 224, note 2.

<sup>1</sup> The elements in this list have been arranged in strictly alphabetical order, irrespective of their derivation.

*ba?-bi-ia*, in *su-mu-il+*, II 10.

From *bābu*, "gate?" *il-ba?-bi-ia*=threshold god?

בנה "to build, to create," *ba?-ni-i*, in *l-lí+*, II 346.

*bar?-zi-*...., in *l-lí+*, II 350.

באל "Lord," *be-lí*, in *+a-ri-ik*, I 18.

*bu-na-nu-um*, II 154.

*bu-nu*, "son" in *Beg.* II 146-53; *bu-nu-um-e-lum*, II 151.

<sup>a</sup>*da-gan*, name of a god, in *i-bi-ik+*, I 281; *ti-iz-ka-ri+*, I 20; II 253.

*di-bi-ir*, cf. *di-wi-ir*.

*di?-kam*, in *su-mu+*, II 29.

דמק *di-ma-ik*, in I 16.

דין *di-ni*, in *su-mu+*, II 28

דור *di-pi-ir*, cf. *di-wi-ir*.

דתן *di-ta-na*, "strong, leader?" in *su-mu-zi-id-ku+*, II 14.

Cf. RPN, p. 225, note 7.

דוד *du-da?-a-nu-um*, "darling," II 345.

דור *di-wi-ir* (written: *di-bi-ir*, *di-pi-ir*), in *+a-bi*, *+a-bi*, *+mu-ti*, *+a-mu-ti*, I 67-69.

דלק *du-lu-kum*, *du-la-kum*, *du-lu-uk-tum*, II 342-44.

*ê-a*, name of a god, in *i-bi-ik+*, I 282; *ir-bar/maš+*, I 8; *na-ap-li-zi+*, II 329; <sup>a</sup>*ê-a*, in *ti-iz-ka-ri+*, II 252.

אל *él*, "god,"<sup>1</sup> in *ba-al+*, I 576; *ia*....-*él*, II 77; *ia-am-si+*, II 120; *ia-am-ši?*+, II 83; *ia-am-zi+*, II 112; *ia-an*....+, II 75; *ia-ar-ba-am+*, II 121; *ia-e-im-zi+*, II 89; *ia-e-šu-bi+*, II 59;

*ia-e-te-en-di+*, II 109; *ia-si+*, II 119; *ia-ú-zi+*, II 110; *ik-bi+*, I 278; *ir-bar/maš+*, I 7; *i-zi-ia+*, II 312; *la-ak-ma+*, II 332; *la-ma+*, II 331; *mu-tum+*, I 91; *na-ap-li-zi+*, II 328; *su-mu+*, II 8; *zi-im-ri+*, II 234; *zi-it-ri+*, II 236; *su-mu-li-el*, II 10.

למ *e-lum*,<sup>1</sup> in *ia-gu+*, II 114; *mu-tum+*, I 92; *bu-nu-um+*, II 151; *zi-it-ri+*, II 237.

*ga-ga* (also <sup>a</sup>*ga-ga*, <sup>a</sup>*KA-KA*), name of a goddess,<sup>2</sup> in *tu-li-id+*, I 312.

*ga-tár*, in *i-zi+*, II 303; *ga-tár-i*, in *i-zi+*, II 304.

*ga-ti*, in *l-lí+*, I 67.

*gu*...., II 135-37, 144.

גלל *gu-lu?-lum*, II 133.

גג *gu-[na?]-a*, *gu-[na?]-a-nu-um*, *gu-na-na-tum*, II 130-32.

*gu-na-a*...., II 143.

*gu-ni?*...., II 134.

*gu-ra*...., II 145.

*gu-ri*...., II 141-42.

*gu-ru*...., II 138-40.

גג *gu-un-gu-nu-um*, *gu-un-gu-na-tum?*, II 128-29.

*ba-ab-ru*...., I 642.

*ba-al*, "maternal uncle?", in *+él*, I 576; *+lum*, I 575. Cf. *ba-la*.

*ba-am-mi*, in *zi-im-ru+*, II 234.

*ba-at*, in *i-túr+*, II 257.

*ba-ba*, in *+a-a*, *+mu*, I 205-06. Cf. *ba-ba-ia*, TAPN p. 282.

<sup>1</sup> Cf. discussion on p. 116.

<sup>2</sup> Cf. Pt. I, p. 67, note 2.



*ḫa-ba-ba-a-a*, I 204.  
*ḫa-la*, "maternal uncle?", in *bu-nu+i-li*, II 152; *ḫa-la-mu*, I 577. Cf. *ḫa-al*.  
*ḫu*....., II 185.  
*ḫu-la*....., II 198.  
*ḫu-na-ba?*...., II 200.  
*ḫu-ni*....., II 187.  
*ḫu-ni-i-a*, II 189.  
 חנן *ḫu-ni-ni*, II 190.  
*ḫu-nu*....., II 186.  
*ḫu-pi-a*, II 192.  
*ḫu-pi-mu*, II 193.  
*ḫu-pi-pi*, II 191.  
*ḫu-sa*.....?, II 196.  
*ḫu-si-e*, II 194.  
*ḫu-ša-nu-um*, II 195.  
*ḫu-ul-ḫu-[um?]*, II 199.  
*ḫu-um-ṣu-um*, I 535.  
*ḫu-un*....., II 197.  
*ḫu-ur*....., II 201.  
*ia*....., II 61-62, 67, 70, 72, 76, 78, 81-82, 104-05, 115, 117, 124, 126.  
*ia-ab-ḫu-ru-um*, II 90.  
*ia-ab-mi*, in +*él*, II 93.  
*ia-ab-mu-ú*, II 92.  
*ia-ab-ru-ra*, II 54.  
*ia-ab?-ru-um*, in *su-mu+*, II 23.  
*ia-am-ni?-bi*...., II 106.  
*ia-am-si*, in +*él*, II 120.  
*ia-am-ši?*, in +*él*, II 83.  
*ia-am-ṣi*, in +*él*, II 112.  
*ia-an*....., in +*él*, II 75.  
*ia-ap-ḫu-ru-um*, cf. *ia-ab-ḫu-ru-um*.  
*ia-ar*....., II 63-64.  
 רחם "to be merciful," *ia-ar-ḫa-am*, in +*él*, II 121.  
 ובל "to bring," *ia-bi-il*, in +*wi/pi-ir-ra*, II 93.

יבש "to scorch," *ia-bi-šum*, II 57.  
 Cf. the So. Ar. god Haubas.  
*ia-bu*....., II 71.  
 ידד "beloved," *ia-di-du-um*, *ia-di-da-tum*, II 52-53.  
*ia*...-*du-um*, II 123.  
*ia-e?-en*....., II 66.  
*ia-e?-im-ia-la*, II 122.  
*ia-e-im-ṣi*, in +*él*, II 89.  
*ia-e-im-ṣu/su-um*, II 60.  
*ia*.....-*él*, II 77.  
 שוב "to return," *ia-e-šu-bi*, in +*él*, II 59.  
*ia-e-te-en-di*, in +*él*, II 109.  
*ia-gu*, in +*e-lum*, II 114.  
*ia-ḫi*....., II 79-80.  
*ia-i/ia-a*, *ia-ia-tum*, *ia-ia-um*, *ia-ia-mu*, II 85-88.  
*ia-ka*....., II 73.  
*ia-ku?-gu-ú-um*, II 113.  
 כון "to establish," *ia-ku-un*, in +*a-ša-ru-um*, II 55; +*aš-du-um*, II 108; +*šar-ru-um*, II 56.  
*ia-mu-tu-ba-la*, geographical name, in *su-mu+*, II 19.  
*ia-mu-ut*, in +*li-im*, II 110.  
*ia-pi-il*, cf. *ia-bi-il*.  
*ia-pi/wi-ru-um*, II 107.  
*ia-pu*....., cf. *ia-bu*.....  
*ia*.....-*ra*, II 116.  
*ia-ri-šum*, II 58.  
*ia-ru?*, in *i-ṣi+*, II 311.  
*ia-sa?-ba-su-um*, in *su-mu+*, II 34.  
*ia-si*, in +*él*, II 119.  
 יסד "to found, to erect?", *ia-si-id*, in *su-mu+*, II 17.  
*ia-si?-ru-a*...., II 68.  
*ia*...-*si-ṣu-um*, II 127.  
*ia-šu*....., II 65.

*ia-šu-ba-tum*, II 91.

[*ia-ti?*]-*ru-um*, [*ia-ti?*]-*ra-tum*, II 50-51.

*ia*-. . . -*um*, II 74.

*ia-ú*-. . . -*ru-um*, II 84.

𐎶𐎵 *ia-ú-zi*, in +*él*, II 111.

*ia*-. . . -*zu*-. . . , II 69.

*i-bi-ik*, in +<sup>a</sup>*da-gan*, +*ê-a*, +*iš-tár*, I 281-83.

*ik-bi*, in +*él*, +*zum*, +*wa-zum*, +*ir-ra*, I 278-80.

𐎶𐎵 *il*,<sup>1</sup> in *su-mu*+*ba?-bi-ia*, II 11.

𐎶𐎵 *i-la*, in *bu-nu-ka-ma*+, II 153; *su-mu*+, II 9.

𐎶𐎵 *i-lí*, in +*am-ra-an-ni*, I 189; +*aš-ra-an-ni*, I 190; +*šar-ra-an-ni*, I 191; +*a-ti*, I 68; +*ga-ti*, I 67; +*pu-ti*, I 66; [*zu?*]-*nim?-i-lí-a*, II 285; *pu-zu-i-lí*, II 1566; *i-li*, in *bu-nu-ba-la*+, II 152.

*i-na-a*-. . . , II 314-15.

*i-na-zu?-la?*-. . . , II 313.

*ir-bar/maš*, in +*él*, +*ê-a*, +*AK*, I 7-9.

*ir-ra*, name of a god," in *ik-bi*+, I 280.

*iš*-. . . . , II 221.

יֶשָׁר *i-šar*, in +. . . . , +*ka?-ši?*, I 201-03.

*iš-ga?*-. . . . , II 219-20.

*iš-ḫi*-. . . . , II 214-17.

שָׁמַע "to hear" *iš-mi*-. . . . , II 218.

*iš-la*-. . . . , II 212-13.

*iš-tár*, name of a goddess, in *i-bi-ik*+, I 283; *mu-tum*+, I 93; *na-ap-li-zi*+, II 330.

תּוּר "to come back," *i-túr*, in +*aš-*

*du-um*, +*ba-at*, +*la?*-. . . , +*li-i[m]*, 255-59.

*i-za-ri-ik*, I 17.

וָצֵחַ "to come forth," *i-zi*, in *Beg.* 302-12. Cf. Ranke and Hilprecht in RPN, p. 31, note 1.

*ka-ma*, in *bu-nu*+*i-la*, II 153.

. . ?-*ki-ia*, . . ?-*ki-ia-ia*, . . ?-*ki-ia-mu*, . . ?-*ki-ia-tum*, *ki-ia-ti*, II 1388-91.

*ki?-it-nu-um*, in *su-mu*+, II 36.

*kúr-bu-zum* (Amor.?), I 367.

*kúr'-i-i* (Amor.?), I 366.

*la-ak-ma*, in +*él*, II 332.

*la-ba?-ši-ra*, II 338.

*la-ba-a*-[*a?*], II 340-41.

*la-ka-ši-ib*, II 333.

*la-lum*, in *su-mu*+, II 16. Probably for *lâ-ilum*, cf. p. 00.

*la-ma*, in +*él*, II 331.

*la?-ma-šar*, in *bu-nu*+, II 148.

[*la*]-*mu-ra*, II 337.

*la-na-zu-ú*, II 335.

*la-ra*, in *bu-nu*+, II 149.

*la-šu*, in +*mi-gi-it*, II 336.

*la-te-bu-ú*, II 334.

*li*, in *su-mu*+*él*, II 9.

*li-im*, in *ia-mu-ut*+, II 110. *i-túr*+, II 256.

*ma?-al*-. . . . , II 232.

מַלְיָא *ma-lik-i*, "prince, leader" in *i-lí*+, II 349.

*mi-gi-it*, in *la-šu*+, II 336.

*mu*-. . . . . , II 262.

*mu-na?*-. . . . , II 260-61.

מִתִּי mu-*ti* (var. *a-mu-ti*), in *di-wi-ir*+, I 69. Cf. *Bi.* מִתְּוִשְׁלַח.

*mu-ti-a-ba-la*, in *su-mu*+, II 35.

<sup>1</sup> Cf. discussion on p. 116.

*mu-tum*, in *+él*, *+e-lum*, *+iš-tár*,  
I 93.  
פֶּלֶם "to look," *na-ap-li-zi*, in *+él*,  
*+é-a*, *+iš-tár*, II 328-30.  
*na-bu-ú*, name of a god, in *i-zi+*,  
II 310.  
*pi/ir-ir-ra*, name of a god, in *ia-bi-*  
*il+*, II 93.  
*pu* . . . . ., II 165-68, 174.  
*pu* . . . -*a*, II 162.  
*pu-gu*-[*ru?*], *pu-gu-ru*-[*um?*], *pu-un-*  
*gu-ru*-[*um?*], II 171-73.  
*pu-ḥa-ḥu-um*, II 156.  
*pu-ḥa-su-um*, II 157.  
*pu* . . . -*ḫum*, II 160-61.  
*pu-ru* . . . . ., II 169.  
*pu-ru-nu-um*, II 159.  
*pu-sa-ḥu-um*, II 158.  
*pu-ti*, in *i-li+*, I 64.  
*pu* . . . -*lum*, II 164.  
*pu-ú?*-*la-lum*, II 155.  
*pu?*-*un?* . . . . ., (Amor.?), I 643. Cf.  
*pu-un-gu-ru*-[*um?*], II 173.  
*pu-zu*, in *+i-li*, II 1566.  
רחם "to be merciful," *ra-ḥi-e-im*,  
in *su-mu+*, II 20.  
*ra-zi-e-im*, in *su-mu+*, II 21.  
*su-la-pu-um*, *su-la-pi*, II 39-40.  
*su-lu-ḫum*, II 38.  
*su-mu*, "name," in *Beg.* II 1-35;  
*su-mu-um*, in *i-zi+*, II 302.  
Cf. RPN, p. 218, note 1.  
*su-ul-lu-lum*, II 37.  
שֹׁמֵחַ *ša-am-ḥu* . . . . ., II 316-17.  
<sup>a</sup>*šamši*(-*ši*), name of a god, in *tu-*  
*li-id+*, I 311. Cf. *um-mi-*  
<sup>a</sup>*šamši*(-*ši*), *Bu* 91, 234, l. 28  
(in CT II, 23).  
*šar-ra-an-ni*, in *i-li+*, I 191.

שָׂרַר *šar-ru-um*, "king," in *ia-ku-*  
*un+*, II 56.  
*ši-im-mi-in-ni* (var. *ši-mi-in-ni*),  
I 573.  
*ši-it-ti*, I 572.  
*ši-mi-in-ni* (var. *ši-im-mi-in-ni*), I  
573.  
*ši-mu*, I 574.  
*ta?*-*kam*, in *i-zi+*, II 306.  
אָמַר "to see," *ta-mar*, in *su-mu*, II 33.  
*ti-a-ru-um*, II 254.  
*ti-gi* (var. *ti-gi*, *ti-iḫ-gi*), I 19.  
זָכַר "to be exalted," *ti-iḫ-ḫar*, in *+*,  
I 20; *+é-a*, II 251; *+da-*  
*gan*, I 21; II 252.  
וָלַד "to give birth," *tu-li-id*, in  
*+šamši*(-*ši*), I 311; *+ga-ga*,  
I 312.  
*ú-a*, *su-mu+*, "My S," II 32.  
*ú-ši* . . . . ., I 248-50.  
*wa-ḫum* (var. *ḫum*), in *iḫ-bi+*, I 279,  
*wi/pi-ir-ra*, probably the name of  
a god (same as <sup>a</sup>*ir-ra?*), in  
*ia-bi-il+*, II 93.  
זָכַר "to present," *za-ab-li*, in *a-mi+*,  
II 300.  
*za-ri-e*, in *i-zi+*, II 305.  
צָדִיק *zi-id-ḫum*, "righteous," in *su-*  
*mu+*, II 14; *su-mu-zi-id-ḫu-*  
*di-ta-na*, II 14.  
זָכַר *zi-im-ri*, "helper," in *Beg.* II  
234-35.  
זָכַר *zi-im-ru*, in *+ḥa-am-mi* . . . . ., I  
I 233.  
*zi-it* . . . . ., II 240-41.  
*zi-it-ri*, in *Beg.* II 236-39.  
*zu-ba?*-*bu-um*, II 272.  
*zu-ba?*-*ku?*/*lu?*-*ru-um*, II 271.  
*zu-ga-gu-um*, II 274.

זחת *zu-hu-tum, zu-hu-ul-tum, II*  
275-76.

zu-ka-ki-i-a, ll 278.

zu-ku-bu-um, ll 273.

zu-ku-uk?-. . ., II 283.

*zu-la-a*, II 280.

zu-la-lu-um, II 279.

zum (var. *wa-zum*), in *ik-bi+*, l 279.

[ʒu?]-...-nim?-..., II 284.

[ʒuʔ]-nimʔ-ì-lí-a, || 285.

[ʒu?]-nim-ni-pu, II 286.

zu-un-zu-na, II 277.

zu-zu-ug-gu?, ll 282.

zu-zu-ul-ki?, II 281.



## GLOSSARY OF AKKADIAN NAME ELEMENTS

Special abbreviations: **ag** = *participium*; **ip** = *imperativum*; **pc** = *praecativum*;  
**pm** = *permansivum*; **pr** = *praesens*; **pt** = *praeteritum*.

## N

*Ub-lam, ub-ba-lam*, cf. 𒍪𒍪.

*âdda*, from Sum. *adda*, "father;"  
*a-ad-da*, in *Beg.* II 959-82.  
 [ad?]-*da-na*, in +*û-ša-a-šu*,  
 II, 1579.

*i-id-ni-ti?*, in *iš-tár+*, II 741.

*a-a-ḫu*, cf. *ḫu*.

𒀭, *abu*, "father." Written: *a-bu-um*, in *Beg.* II 1295-97; 1308-29; *a-bu*, in *a-lí+ša*, I 334; *a-bi*, in *Beg.* 1338-52; 1363-75; *i-lí+*, II 1605; *di-wi-ir+*, I 67; *nergal?*+, I 672; *ša-lim+*, I 37.

*ibik*, cf. Amor. List.

𒀭, "to be strong." I' **pc** *li-bur*, in *a-ad-da+*, II 968; *a-bi+*, II 1343; *a-ḫu+*, II 1019; *a-ḫi+*, II 1115; *a-lí+*, II 1194; +*an-ni*, I 439; +*PA*, I 440; *li-bur-ra*, in *a-ad-da+*, II 969; *a-ḫu+*, II 1020; *a-ḫi+*, I 431, II 1116; *a-lí+*, II 1195; *anu+*, II 437; *li-bur-DU-ni*, I 439; *li-bur-ra-am*, in *a-bi+*, II 1344; *anu+*, II 438.

𒀭, *ubarru*, "companion." *u-bar-ru*, in +*um*, +*ni*, +*sin*, I 122-24.

*agû*, "crown, tiara." Written: *a-gu-û-a*, in +, +*ti*, +*in-ma-ti*, I 165-67.

*a-ḫum*, cf. Amor. List.

*iḫarik*, cf. Amor. List.

𒀭, *ḫu*, "brother." Written: *a-ḫu-um* in *Beg.* II 1097-98; +*li-ip-ḫu-ur*, II 1580; *a-ḫum*, *i-lí+*, II 1602; *a-ḫu*, *Beg.* II 1011-80; *a-lí+û-a*, *a-lí+ša*, I 332-33; *a-ḫi*, *Beg.* II 1109-77; +*li-bur-ra*, I 431; +*ša-gi-iš*, I 430; +*tá-bu-um*, I 432; *i-lí+*, II 1604; *di-wi-ir+*, I 68 (Amor.); *ša-lim+*, I 38; *a-ḫa*, *Beg.* II 1008-10; [+*a*]r-*ši*, I 938; [+*nir*-*ši*, I 939; [+*nu*-*ta*, I 937; +*ta-ar-ši*, II 1582; *a-a-ḫu*, *Beg.* II 1091-96.

*aḫatu*, "sister." *A-ḫa-ti*, *Beg.* II 1002-07.

*iṭul*, cf. 𒀭.

𒀭, *aiābu*, "enemy," in *li-mu-ut-a-a-bi*, II 1581.

𒀭, *inu*, "eye." Written: *in*, *a-gu-û-a+ma-ti*, I 167; *i-in*, *ša-maš+en-lil*, II 1584; *IGI* (= *in?*), *anu+*, II 473; *anu-šu+*, II 474.

*A-KU* (= <sup>a</sup>*sin*), +*DI*, +*DI-ma*,  
+*zu-nu*, I 58-60.

*ikribu*, cf. כרִיב.

𒀭 *ilu*, "god." Written: *ilum*, in  
*a-bu-um*+, II 1297; *a-ḫi*+,  
II 1111; *a-lí*+, II 1190;  
<sup>a</sup>*ašnan*+, II 837; <sup>ē</sup>*-a*+, I  
115 (?), II 665; <sup>a</sup>*en-lil*+,  
II 572; <sup>ì</sup>*-lí*+, II 1608;  
<sup>ì</sup>*-lí-a*+, II 1598; <sup>a</sup>*šu-ḫi-*  
*an-na*+, II 878; <sup>a</sup>*ḫa-má-*  
*má*+, II 882; <sup>ì</sup>*-lí*, *Beg.* II  
1598-1608; +*am-ra-an-ni* I  
189 (*Amor.*); +*aš-ra-an-*  
*ni*, I 190 (*Amor.*); +*a-ti*,  
I 68 (*Amor.*); +*ga-ti*, I 67  
(*Amor.*); +*pu-ti*, I 66  
(*Amor.*); +*šar-ra-an-ni*, I  
191 (*Amor.*); +... I 566-  
68; *dân*+, ++*a*, ++*šu*, I  
10-12; *dîn*+, ++*a*, ++*šu*,  
I 4-6; <sup>a</sup>*ḫa-gí*+, I 578;  
*tâb*+, ++*a*, ++*šu*, I 49-51;  
*na-bi*+*šu*, I 84; *nu-úr*+,  
++*a*, ++*šu*, I 46-48;  
II 1492-93; *anu-šu*, *Beg.*  
II 455, 456, 458, 474, 476,  
478, 480; <sup>i</sup>*-lu-ḫu* (= *ilât-*  
*šu?*), +, I 28; +*ma*, +*nu*,  
I 29; +*na-da*, +*ma-na-da*,  
I 30.

*elum*, cf. *Amor. List*.

*ali*, *Beg.* II 1188-1284; +*a-ḫu-ú-a*,  
+*ḫu-ša*, *a-bu-ša*, I 332-34;  
<sup>ì</sup>*-lí*+(?), II 1603; *ša-lim*+,  
I 39; *ša-lim-a-lí-im*, *ša-lim-*  
*a-lim*, I 39.

𒂗 *ellu*, "clean, pure," in <sup>ì</sup>*-lí-a-él-*  
*lum?*, II 1599.

*illatu*, "power, strength, force."

*Ellat*, in *a-ad-da*+, II 976;

*a-bi*+, II 1370; *a-ḫu*+, II  
1052; *a-ḫi*+, II 1148; *a-lí*+,  
II 1227; *anu*+, II 401;  
<sup>a</sup>*en-lil*+, II 621; <sup>a</sup>*IM*+,  
II 753; <sup>a</sup>*nin-lil*+, II 640;  
*ellat-ti*, in *a-ad-da*+, II 977;  
*a-bi*+, II 1371; *a-ḫu*+, II  
1053; *a-ḫi*+, II 1149; *a-lí*+,  
II 1228; *anu*+, II 402; <sup>a</sup>*en-*  
*lil*+, II 622; <sup>a</sup>*IM*+, II 754;  
<sup>a</sup>*nin-lil*+, II 641; *ellâ(t)-ḫu*,  
in *a-bi*+, II 1372; *a-ḫu*+,  
II 1054; *a-ḫi*+, II 1150;  
*a-lí*+, II 1229; *anu*+, II  
403; <sup>a</sup>*en-lil*+, II 623; <sup>a</sup>*IM*+,  
II 755; *ellâ(t)-a?-ḫu*, in *a-ad-*  
*da*+, II 978.

𒀭 *ummu*, "mother." Written:  
*um-mi*, in +[*tâbat*], +[*â*]-[*ba-at*],  
I 638-39; <sup>a</sup>*GU-BA-LIL*+,  
II 836; <sup>a</sup>*NE-GUN*+, II  
885; <sup>a</sup>*nin-mar*<sup>kt</sup>+, II 873;  
*warad*+, II 1479; <sup>a</sup>*ḫa?*+,  
II 815.

𒂗 *nîmedu*, "dwelling." Written:  
*ne-me-di*, in *a-ḫu*+, II 1063;  
*a-ḫi*+, II 1159; *a-lí*+, II  
1238; *anu*+, II 418; <sup>ē</sup>*-kur*+,  
II 899; <sup>a</sup>*en-lil*+, II 586;  
...+, II 1455.

*imdu*, "support." *Im-di*, in *a-*  
*ḫu*+, II 1061; *a-ḫi*+, II  
1157; *a-lí*+, II 1236; *anu*+,  
II 416; <sup>ē</sup>*-kur*+, II 897; <sup>a</sup>*en-*  
*lil*+, II 584.

*a-ma-ḫum*, cf. *Amor. List*.

𒂗 *nîmeku*, "wisdom." *Ne-me-ki*,  
in *a-ḫu*+, II 1064; *a-ḫi*+,  
II 1160; *a-lí*+, II 1239;  
*anu*+, II 419; <sup>ē</sup>*-kur*+, II  
900; ...+, II 1456.

אמר "to look," I<sup>1</sup> *pr*, *a-mur*, in  
+*be-lí*, I 369; +<sup>a</sup>*en-lil*, I  
368; +*ga-za*, +*še-ri-za*, +*še-*  
*ri-it-iš-tár*, I 85-87; *pc lu-*  
*mu-ur*, in <sup>a</sup>*nin-in-si<sup>kt</sup>-na*+,  
II 795.

*amrânni*, cf. Amor. List.

*imtu*, "terror, fright." I-*mi-ti*, in  
*lu*+, I 109.

*an?-da-ru-um* (Amor.?), II 1394.

*an?-za-ri* (Amor.?), II 1395.

אנן "to be merciful." I<sup>1</sup> *ip*, <sup>a</sup>*nin-lB-*  
*en-nam*, I 429.

*ikišam*, cf. קיש.

*uši*-. . . (Amor.?), I 248-50.

*išbum*, cf. נצב.

*išur*, cf. נצר.

*êribam*, cf. ריב.

*êrižam*, cf. ריץ.

*arâb*, cf. Amor. List.

*ir-bar/maš*, *ibid*.

*arwum*, *arwitum*, *ibid*.

*arnabtum*, *ibid*.

*arši*, cf. ירשה.

ארך (?) I<sup>1</sup> *pc li-ri-ik*, in . . . -*la*+,  
I 395.

*ârik*, cf. Amor. List.

*išmu*, *išmumu*, cf. שמיא.

ארש I<sup>1</sup>, "to plant," *pr êriš*, in <sup>a</sup>*lu-*  
*lu*+, I 45.

*ašrânni*, cf. Amor. List.

אישש *uššû*, "foundation," in [*ad?*]-  
*da-na-û-ša-a-šu*, II 1579.

*iš-ti-i*, scribal error for *iš-ti-gal*, cf.  
שקל.

*ištigal*, cf. שקל.

*ištamar*, cf. שמר.

את *itti*, "with," in *i-ti-ašamaš*, II  
1551.

אתה "to see, to find." I<sup>1</sup> *pr a-ti*,  
in *a-gu-û*+, I 166; *i-lí*+, I  
66; *nu-ta*, in *a-ḫa*+, I 937;  
II 1008.

*atum*, in *iš-tár*+, II 732.

*i-ta*, in *i-lá-ê-a*, II 1550.<sup>2</sup>

אתא *itû*, "boundary." Written:  
*i-ta*, in *a-ḫi*+, II 1141;  
*a-lí*+, II 1219; *i-ta-šu*, in  
*a-bi*+, II 1364; *a-ḫu*+,  
II 1046; *a-lí*+, II 1221;  
*anu*+, II 400; <sup>a</sup>*en-lil*+, II  
604; *i-te-e*, in *a-ad-da*+,  
II 982; *a-bi*+, II 1363;  
*a-ḫu*+, II 1045; *a-lí*+, II  
1220; *anu*+, II 399; <sup>a</sup>*en-*  
*lil*+, II 603; <sup>a</sup>*IM*+, II  
762; *i-te-šu*, in *a-ḫi*+, II  
1142.

אתל *etellu*, "lord," in *e-tel-pî*-. . . ,  
I 239-41.

*e-ti-in-ti*, in *iš-tár*+, II 740.

*itâr*, cf. תור.

## ב

באל *bêlu*, "lord." *Be-lum*, in  
*a-ḫu*+, II 1014; *a-ḫi*+, II  
1112; *a-lí*+, II 1191; *ê-a*+,  
II 666; <sup>a</sup>*en-lil*+, II 571;  
<sup>a</sup>*šu-zi-an-na*+, II 879; <sup>a</sup>*za-*

*má-má*+, II 883; *be-lí*, in  
+*a-ri-ik*, I 18; *a-mur*+, I  
369; *ri-iš*+, I 15; *be-li*, in  
<sup>a</sup>*uraš*+, II 832.

*babil*, cf. ובל.

<sup>1</sup> Cf. Ungnad, *Dilbat*, p. 123.

<sup>2</sup> The context does not permit us to read the name *i-din-ê-a*.

בֵּית *bītu*, "house, temple." *Bītum*, in *ī-lī* +, II 1600; *anu* +, II 475; *anu-šu*, II 476; *bītu-šu?*, in *ī-lī* +, II 1601.

בַּלַּט *balātu*, "life." *Ba-la-ti*, in *a-bi* +, II 1348; *a-ḫu* +, II 1027; *a-ḫi* +, II 1122; *a-lī* +, II 1202; *anu* +, II 414; *nin-lil* +, II 634; *šara* +, II 802; ... +, II 1410.

בָּנָה I<sup>1</sup> "to create." *pr ib-ni*, in +*anu*, +*ê-a*, +<sup>a</sup>*IM*, I 119-21; <sup>a</sup>*nergal?* +, I 671; *ag ba-ni*, in *ê-a* + (?), I 113; <sup>a</sup>*en-lil* +, II 568; <sup>a</sup>*IM* +, I 486; <sup>a</sup>*UŠ* +, II 830; <sup>a</sup>*gú-silim* +, II 869; <sup>a</sup>*lu-lu* +, I 44;

<sup>a</sup>*GIBIL* +, II 874; <sup>a</sup>*NE-GUN* +, II 884; <sup>a</sup>*nin-amaš-aṣag-ga* +, II 852; <sup>a</sup>*nin-IB* +, I 42; <sup>a</sup>*nu-muš-da* +, II 834; <sup>a</sup>*šara* +, II 800; <sup>a</sup>*šamaš* +, I 133, II 519; *šar-ru-um* +, I 538; <sup>a</sup>*TAR* +, II 856; <sup>a</sup>*ṣa-má-má* +, II 880; <sup>a</sup>... +, II 848.

*bar/maš-na-ni*, II 1565.

*baštu*, "power." *Ba-aš-ti*, in *a-bi* +, II 1347; *a-ḫu* +, II 1026; *a-ḫi* +, II 1121a; *a-lī* +, II 1201; *anu* +, II 413; *nin-lil* +, II 633; *šara* +, II 801; ... +, II 1409.

## ג

גָּמַל "to be gracious, to make safe." I<sup>1</sup> *ag ga-mil*, in *a-ḫu* +, II 1067; *a-ḫi* +, II 1163; *a-lī* +, II 1242; *anu* +, II 422; *ê-a* + (?), I 114; <sup>a</sup>*šamaš* +, II 549; ... +, II 1413; *ga-mi-il*, in <sup>a</sup>*IM* +, II 760;

II<sup>1</sup> *ag mu-ga-mil*, in *a-ḫu* +, II 1068; *a-ḫi* +, II 1164; *a-lī* +, II 1243; *anu* +, II 423; <sup>a</sup>*šamaš* +, II 550; ... +, II 1414; *mu-ga-mi-il*, in <sup>a</sup>*IM* +, II 761.

## ד

*di-bi/pi-ir*, cf. Amor. List under *di-wi-ir*.

*da-ab-ta?-ar*, in +<sup>a</sup>*nin*... , II 1583.

*dûdu*, "pledge". *Du-di*, in *a-ad-da* +, II 971; *a-bi* +, II 1374; *a-ḫu* +, II 1056; *a-ḫi* +, II 1152; *a-lī* +, II 1231; *anu* +, II 394; ... +, II 1430.

דָּוַר "to last long, to be eternal." I<sup>1</sup> *pm*, in *lu-da-ri*, I 107;

*a-ḫu* +, II 1071; *a-ḫi* +, II 1167; *a-lī* +, II 1246; *anu* +, I 442.

*dûru*, "fortress." *Dur-ri*, in *a-ad-da* +, II 962; *a-ḫu* +, II 1030; *a-ḫi* +, II 1125; *a-lī* +, II 1205; *anu* +, II 408; *iš-tár* +, II 735.

דִּין "to judge." I<sup>1</sup> *ag dīn*, in +*ī-lī*, ++*a*, ++*šu*, I 4-6; *di-in*, in *anu* +, II 375.



*daianu*, "judge." *Da-a-a-an*,  
in *anu+*, II 444; *ē-a+*, II  
713; ...+, II 1411.

דמק *pm* "to be merciful." I<sup>1</sup> *pm*  
*da-mi-iḫ*, in *a-ḫu+*, II 1065;  
*a-ḫi+*, II 1161; *anu+*, II  
420; <sup>a</sup>*sin+*, II 767; ...+,  
II 1457; II<sup>1</sup> *ag mu-da-mi-iḫ*,  
in *a-ḫu+*, II 1066; *a-ḫi+*, II  
1162; *anu+*, II 421; <sup>a</sup>*gū-*  
*silim+*, I 816; <sup>a</sup>*sin+*, II  
768; ...+, II 1458.

*dumḫu*, "favor," in *a-ḫa-ti-*  
*du-mu-uḫ-ni-ši*, II 1005;  
*dum-ḫi*, in <sup>a</sup>*gū-silim+*, I 815;  
<sup>a</sup>*šu-zi-an-na+*, II 814.

*di-ma-iḫ*, cf. Amor. List.

דנ "to be powerful." I<sup>1</sup> *pm dān*,  
in *anu+*, *anu-šu+*, II 454-  
55.

*dannu*, "powerful." *Dān*, in *+i-lī*,  
*++a*, *++šu*, I 10-12; <sup>a</sup>*lu-*  
*lu+*, I 43; *+<sup>a</sup>...*, I 245-47;  
*dan-ni*, in <sup>a</sup>*lu-lu+*, I 44.

*dunnu*, "might, power." *Du-ni*, in  
*a-ad-da+*, II 970; *a-bi+*,  
II 1373; *a-ḫu+*, II 1055;  
*a-ḫi+*, II 1151; *a-lī+*, II  
1230; *anu+*, II 393; ...+,  
II 1429.

*da-šu-ūr*, in *a-ḫi+*, II 1128.

י

ובל "to bring." I<sup>1</sup> *ps ub-lam*, in  
*a-ḫu+*, II 1036; *a-ḫi+*, II  
1132; *a-lī+*, II 1211; *anu+*,  
II 379; *ub-ba-lam*, in *a-ḫu+*,  
II 1037; *a-ḫi+*, II 1133;  
*a-lī+*, II 1212; *anu+*, II  
380; I<sup>1</sup> *ag ba-bil*, in *a-ḫu+*,  
II 1038; *a-ḫi+*, II 1134;  
*a-lī+*, II 1213; *anu+*, II  
381; II<sup>1</sup> *ag mu-ba-bil*, in  
*a-ḫu+*, II 1039; *a-ḫi+*,  
II 1135; *a-lī+*, II 1214;

*anu+*, II 382; II<sup>1</sup> *ag mu-*  
*tab-bil*, in *a-ḫu+*, II 1040;  
*a-ḫi+*, II 1136; *a-lī+*, II  
1215; *anu+*, II 383; <sup>a</sup>*gū-*  
*silim+*, I 817.

וּד <sup>1</sup>*wedu*, "the one." Written:  
*e-di*, *we-di*, *we-di-im*, always  
in conjunction with *tappu*,  
q. v.

וּלד *tulid*, cf. Amor. List.

וּצ <sup>1</sup>*ašū*, "exit, door, way."  
*Wa-ḫum*, in *a-lī+*, II 1283;

<sup>1</sup> The meaning of the element *we-du* is not yet certain. Ungnad translates *we-du-um-li-ib-lu-uṭ* as "Der Einzige möge am Leben bleiben" (VS VII 76, 11; 128, 4.47; 136, 4; *Dilbat*, p. 119) and <sup>a</sup>*samaš-we-dam-u-ṣur* as "Shamash, schütze den Einzigen" (VS VII 15, 2.8; *Dilbat*, p. 113), and I have followed him in the translation of the names. In favor of his view might also be quoted VR 44 II, 21ff. which reads: <sup>a</sup>*lu-tu-uṣu-an-ta-gāl* = <sup>a</sup>*marduk-tap-pi-e-e-di-šub-ši*, and <sup>a</sup>*da-mu-mu-āš-gē-gāl* = <sup>a</sup>*gu-la-šu-me-e-di-lib-ši*: in both these cases a comparison with the Sumerian clearly shows that *e-du* means "the only." But a name in the Syllabary (Pt. I, No. 349) appears to suggest another interpretation: *ā-lū-bad* is translated *a-ḫu-lap we-di-im* and *a-ḫu-lap mi-ti-im*. The two words *wedu* and *mitu* are the translation of the same ideograph, and may be either related or identical in meaning. Cf. also the name <sup>a</sup>*samaš-mi-tam-ū-ba-li-iṭ* (Bu. 91, 786 in CT VIII, 40) which may suggest the complete form of *we-du-um-li-ib-lu-uṭ*.

*anu*+, II 452; <sup>a</sup>*šamaš*+, II 557; ...+, II 932.  
 וקר <sup>1</sup>*wakru*, "precious." *Wa-ka*r, in *a-li*+, II 1282; *anu*+, II 450; <sup>a</sup>*šamaš*+, II 555; ...+, II 931.

ורד *wardu*, "servant." *Beg.* II 1469-79. +...+, I 271.  
 ותר <sup>1</sup>*wa-tru*, "superabundant." *W'a-ta*r, in *a-li*+, II 1284; *anu*+, II 451; <sup>a</sup>*šamaš*+, II 556; ...+, II 933.

## י

-*zum*, cf. Amor. List.

זכר "to call." I<sup>1</sup> *pr iḫ-kur*, in +*anu*, +*ê-a*, +<sup>a</sup>*IM*, I 965-67.

זנן "to provide." I<sup>1</sup> *ag ḡa-ni-in*, in *a-ad-da*+, II 965; *a-ḫu*+, II 1033; *a-ḫi*+, II 1129; *a-li*+, II 1208; *anu*+, II 434; *ê-a*+, II 685 (?), II 965, II 715; <sup>a</sup>*en-lil*+, II 587; *ḡa-ni-in-ni*, in *a-ad-da*+, II 966; *a-ḫu*+, II 1034; *a-ḫu-um*+, II 1097; *a-ḫi*+, II 1130; *a-li*+, II 1209; *anu*+, II 435; *ḡa-ni-ni*, in *ê-a*+, II 716; <sup>a</sup>*en-lil*+, II 588; *ḡa-ni-in-šu*, in

*a-ad-da*+, II 967; *a-ḫu-um*+, II 1098; *a-ḫu*+, II 1035; *a-ḫi*+, II 1131; *a-li*+, II 1210; *anu*+, II 436; *ê-a*+, II 717; <sup>a</sup>*en-lil*+, II 589.

זנה "to provide." I<sup>1</sup> *pm ḡi-nu-ú-a*, in *a-ḫu*+, II 1073; *a-ḫi*+, II 1169; *a-li*+, II 1248; *anu*+, II 448; <sup>a</sup>*šamaš*+, II 553; ...+, I 934; *ḡi-nu-ú-šu*, in *a-ḫu*+, II 1074; *a-ḫi*+, II 1170; *a-li*+, II 1249; *anu*+, II 449; <sup>a</sup>*šamaš*+, II 554.

זקר *tiḡkar*, cf. Amor. List.

זרק *iḡarik*, *ibid.*

## ח

*ḫa-ba*, cf. Amor. List.

*ḫa-ab-ru*, *ibid.*

*ḫa-al*, *ibid.*

*ḫu-um-zum*, *ibid.*

חצר "to protect." I<sup>1</sup> *ag*, in *anu*+, II 447, <sup>a</sup>*IM*+, I 488.

## ט

טיב "to be good." I<sup>1</sup> *pm tāb*, in *a-bi*+, II 1341; *a-ḫu*+, II 1015; *a-ḫi*+, II 1113; *a-li*+, II 1192; *anu*+, II 492; <sup>a</sup>*šamaš*+, I 132; *tābat*, in *A-A*+, I 243.  
*tābu*, "good." *Tāb*, in +*î-li*, ++*a*,

++*šu*, I 49-51; *tā-bu-um*, in *a-ad-[da!]*+, II 960; *a-bi*+, II 1342; *a-ḫu*+, II 1016; *a-ḫi*+, I 432, II 1114; *a-li*+, II 1193; *anu*+, II 493; *tā-[ba-at?]* in *um-mi*+, I 639.

<sup>1</sup> Or *ia-ka*r, *ia-ta*r? Cf. Hommel, OLZ 9 (1906) Col. 279 f., and Nos. 450-1. The elements are probably Amoritic.

יד *idu*, "hand," in *a-mur-id-iš-tár*,  
I 87.

ישר *išar*, *ašranni*, cf. Amor. List.

## כ

...?-*ki-ia*, ...?-*ki-ia-mu*, ...?-*ki-ia-tum*, ...?-*ki-ia-ti*, cf. Amor. List.

*ku-bi*, for Sum. *kù-bi*, in *nu-úr+*, I 442.

כון *kînu*, "true, steady." *Ki-in*, in *a-ḫu+*, II 1017; *ki-nu-um*, in *a-ḫu+*, II 1018; ŠU+, I 385.

כוז *kuḫbu*, "abundance." *Ku-ḫu-ub*, in *a-ḫa-ti+ni-ši*, II 1007; <sup>a</sup>*nin-lil+ni-ši*, II 654; <sup>a</sup>*ḫa?+ni-ši*, II 817.

*ku-al-ta* (?), in *li-bur+*, I 441.

*karû*<sup>1</sup>, "granary, treasure room?" *Karî-(i)*, in *a-ad-da+*, II 974; *a-ḫu+*, II 1059; *a-ḫi+*, II

1151; *a-li+*, II 1234; *anu+*, II 395; *ḫ-a+*, II 680; *iš-tár+*, II 738; *nin-lil+*, II 629; *karû-ni*, in *a-ad-da+*, II 975; *a-ḫu+*, II 1060; *a-ḫi+*, II 1156; *a-li+*, II 1235; *anu+*, II 398; *ḫ-a+*, II 681; *iš-tár+*, II 739; <sup>a</sup>*nin-lil+*, II 630.

*kúr-'i-i*, cf. Amor. List.

כרב *ikribu*, "prayer, offering," in *ikribu-ša*, I 32, *ikribi(-bi)-ištár*, I 33.

*kúr-bu-ḫum*, cf. Amor. List.

כשר<sup>1</sup> *pm ka-aš-da-ku*, in *warad+*, II 1473.

## ל

*libur*, *liburra*, cf. לאבר.

*ludari*, cf. לור.

*lili*, probably scribal error for *šelili*, I 90.

*lamassu*, "protecting god, guardian." *La-ma-ḫi*, in *a-bi+*, II 1349; *a-ḫu+*, II 1028; *a-ḫi+*, II 1123; *a-li+*, II 1203; *anu+*, II 415; <sup>a</sup>*en-lil+*, II 583; <sup>a</sup>*nin-lil+*, II 635; <sup>a</sup>*šara+*, II 803; ...+, II 1428.

*lu-mu-[ur?]*, cf. לאמר.

למן *limuttu*, "evil, wickedness, hos-

tility," in *li-mu-ut-a-a-bi*, II 1581.

*lipḫur*, cf. פחר.

לפת *liptu*, "work, skill." *Lip-ti*, in *a-bi+*, II 1345; *a-ḫu+*, II 1024; *a-ḫi+*, II 1120; *a-li+*, II 1199; *anu+*, II 411; <sup>a</sup>*nin-lil+*, II 631.

*la-ir* (divine name?), in *nu-úr+*, I 442.

*lirik*, cf. לורק.

*litur*, cf. לור.

*lu-uš-da-an-ni*, cf. שנה.

<sup>1</sup> Cf. discussion of this word by Langdon, in PSBA 36, pp. 29-30.

## מ

מגר "to be favorable." I<sup>1</sup> *pr im gur*, in *Beg.* II 1520-23; *pm ma-gir*, in *a-bi+*, II 1366; *a-ḫu+*, II 1048; *a-ḫi+*, II 1144; *a-lī+*, II 1223; *anu+*, II 385; <sup>a</sup>*sin+*, II 763; ...+, II 1443.

*migru*, "favorite." *Mi-gir*, in *+anni*, *+AN*, +...+, I 338-40.

מחר "to be equal to." I<sup>1</sup> *ag ma-ḫir*, in +, I 70; *ma+*, I 71; *ma-an-nu-um+*, *ma-an-nu-um+šu*, *ma-nu-um+šu-nu*, I 72.

מלך "to counsel." I<sup>1</sup> *ag ma-lik*, in *a-bi+*, II 1366; *a-ḫu+*, II 1049; *a-ḫi+*, II 1145; *a-lī+*, II 1224; *anu+*, II 386; <sup>a</sup>*IM+*, II 757; <sup>a</sup>*sin+*, II 764; ...+, II 1441; *ma-lik-e*, in *a-bi+*, II 1368; *ma-lik-ki*, in *a-ḫu+*, II 1050;

*a-ḫi+*, II 1146; *a-lī+*, II 1225; *anu+*, II 387; <sup>a</sup>*IM+*, II 758; <sup>a</sup>*sin+*, II 765; ...+, II 1442; *ma-lik-šu*, in *a-bi+*, II 1369; *a-ḫu+*, II 1051; *a-ḫi+*, II 1147; *a-lī+*, II 1226; *anu+*, II 388; <sup>a</sup>*IM+*, II 759; <sup>a</sup>*sin+*, II 766.

מן *mannu*, "who?" *Ma-an-nu-um*, in *+ma*, *+ma-ḫir*, *+ma-ḫir-šu*, *ma-nu-um-ma-ḫir-šu-nu*, I 72.

*mu-ra-nu-um*, "foal, cub," in I 93. (*m*)*arši*, cf. *רִשָּׁה*.

*ma-ru-ud?-as?* (Cassite god *Marut-tas?*), in ...-*lum+*, II 1578.

*mu-uš?-mu-na-nu-um*, I 482.

*mutum*, *muti*, *amuti*, cf. *Amor. List. mātu*, "land," in *a-gu-ú-a-in-ma-ti*, I 167.

*mutabbil*, cf. *ובל*.

## נ

נאד "to be exalted." I<sup>1</sup> *pm na-da*, in *anu+*, II 376; *anu-šu*, II 456; *ḫ-a+(?)*, II 669; <sup>a</sup>*en-lil+*, II 569; <sup>a</sup>*GIBIL+*, II 875; <sup>a</sup>*gù-silim+*, II 870; *ilu-ḫu+*, *ilu-ḫu-ma+*, I 30; <sup>a</sup>*IM+*, I 487; <sup>a</sup>*nin-amaš-aḫag-ga+*, II 853; <sup>a</sup>*nin-IB+(?)*, I 428; <sup>a</sup>*nu-muš-da+*, II 835; <sup>a</sup>*šamaš+*, II 520; <sup>a</sup>*TAR+*, II 857; <sup>a</sup>*uraš+*, II 833; <sup>a</sup>*UŠ+*, II 831; <sup>a</sup>*ḫa-má-má+*, II 881; <sup>a</sup>...+, II 849; ...+, II 1406.

נאן *nānu*, "we." *Acc. ni-a-ti*, in *ša-lim+*, I 39.

נבא "to call." I<sup>1</sup> *ag na-bi*, in *+<sup>a</sup>en-lil*, *+<sup>a</sup>sin*, *+i-lī-šu*, I 82-84.

נדן "to give." I<sup>1</sup> *pr i-din*, in *+anum*, *+ē-a*, *+<sup>a</sup>sin*, I 61-63; *i-din-nam*, in *anu+*, II 391; *a-ḫi+*, II 1181; *i-din-AN*, in *a-lī+*, II 1268; *ps ta-din*, in *+a-ba*, *+nu-nu*, I 382-83.

נור "to shine." I<sup>1</sup> *pm na-wi-ir*, in *a-a-ḫu+*, II 1093; *anu+*,



- II 461; <sup>a</sup>IM+, I 487; II<sup>1</sup> **ag**  
*mu-na-wi-ir*, in *a-a-ḫu*+, II  
 1094; *anu*+, II 462.
- nûru**, "light." *Nu-úr*, in *Beg.*  
 II 1490-94; +î-lî, ++a,  
 ++šu, I 46-48; <sup>a</sup>*da-gan*,  
 +îš-tár, +<sup>a</sup>*ga-ga*, +*ga-ga*,  
 +<sup>a</sup>*ka-ka*, I 329-31; *nu-ri*,  
 in *a-ad-da*+, II 961; *a-bi*+,  
 II 1350; *a-ḫu*+, II 1029;  
*a-ḫi*+, II 1124; *a-lî*+, II  
 1204; *anu*+, II 407; +îš-  
 tár+, II 734.
- nuḫṣu**, "abundance." *Nu-*  
*uḫ-ši*, in *a-ad-da*+, II 963;  
*a-bi*+, II 1351; *a-ḫu*+, II  
 1031; *a-ḫi*+, II 1126; *a-lî*+,  
 II 1206; *anu*+, II 409;  
 îš-tár+, II 736.
- niḫ** "to look upon." I<sup>1</sup> **ip** *i-lul*,  
 in +*anum*, +ê-a, +<sup>a</sup>IM,  
 I 116-18.
- nêmedi**, cf. **נאמד**.
- nêmeki**, cf. **נאמק**.
- niṣbu**, "sprout," in *iṣ-bu-um*,  
 I 168.
- niṣur** "to protect." I<sup>1</sup> **pr** *i-ṣur*, in  
 +*anum*, +ê-a, +<sup>a</sup>IM, I

- 40-42. **ag** *na-ṣir*, in *a-lî*+,  
 II 1267; *anu*+, II 378;  
<sup>a</sup>*nin-amaš-aṣag-ga*+, II 855;  
<sup>a</sup>*nin-mar*<sup>2</sup>+, II 872; <sup>a</sup>*nin-*  
<sup>š</sup>*ar*+, II 877; <sup>a</sup>...+, II  
 851; *na-ṣi-ir*, in ...+, II  
 1408.
- nâkidu**, "shepherd," *na-kid*,  
 in *a-lî*+, II 1266; *anu*+, II  
 377; <sup>a</sup>*en-lil*+, II 570; <sup>a</sup>*gù-*  
<sup>s</sup>*ilim*+, II 871; <sup>a</sup>*nin-amaš-*  
<sup>a</sup>*ṣag-ga*+, II 854; <sup>a</sup>*nin-*  
<sup>š</sup>*ar*+, II 876; <sup>a</sup>*šamaš*+, II  
 521; <sup>a</sup>TAR+, II 858; <sup>a</sup>...+,  
 II 850; ...+, II 1407.
- na-ka-su*(?), in *anu*+, *anu-šu*+, II  
 479-80.
- nirši**, cf. **נרשה**.
- nišu**, "people." *Ni-ši*, in *a-ḫa-ti-*  
*du-mu-uḫ*+, II 1005; *a-ḫa-*  
*ti-ku-ṣu-ub*+, II 1007; <sup>a</sup>*nin-*  
<sup>s</sup>*ilim-ku-ṣu-ub*+, II 654; <sup>a</sup>*ṣa?*-  
<sup>s</sup>*ilim-ku-ṣu-ub*+, II 817.
- niṣa** "to be exalted." I<sup>1</sup> **ag** *na-ši*,  
 in <sup>a</sup>IM+, I 488.
- nîṣu**, "lifting up," in *îš-tár-*  
*ni-šu*, II 733; <sup>a</sup>*nin-lil-ni-ši*,  
 I 653. Cf. RPN 242, note 9.

## כ

- pa-a**...., in ê-a+, II 697.<sup>1</sup>  
*pû*, "mouth," in *e-tel-pî*....,  
 I 239-41.
- puṣu**, cf. Amor. List.
- paḫ** "to gather." I<sup>1</sup> **pc** *li-ip-ḫu-ur*,  
 in *a-ḫu-um*+, II 1580.

- paḫ** *pa?-al-ḫa-am*, "fear," in +*ri-ig-*  
<sup>s</sup>*mi*, I 396.
- pu?-un?*...., cf. Amor. List.
- paḫ** "to appoint, to order." II<sup>1</sup>  
**pr** *ú-pa-ḫid*, in +, I 31.<sup>2</sup>
- puti**, cf. Amor. List.

<sup>1</sup> To be completed *pa-a-ti?*

<sup>2</sup> Cf. Pt. I, p. 51, note 8.

## צ

צִיִּן *šinu*, "good." *Zi-i-ni*, in *anu*+, II 457; *anu-šu*+, II 458.

צוֹד "to hunt." I<sup>a</sup> *ag za-i-da*, in *anu*+, II 508.

צִלְלִי *šillu*, "protection." *Ši-lī*, in *anu*+, II 477; *anu-šu*+, II 478; *ē-a*+, II 682.

*šulūlu*, "protection," in *ē-a-šulūli(-lī)*, II 683.

צִמְדוֹ *šimdu* "yoke, bond." *Zi-im-di*, in *a-bu*+, II 1062; *a-bi*+, II 1158; *a-lī*+, II 1237; *anu*+, II 417; *ē-kur*+, II 898; *zi-im-ti*, in *en-lil*+, II, 585.

## ק

קִישׁ "to present." I<sup>a</sup> *pr i-ki-ša-am*, *a-bi*+, II 1182; in *a-lī*+, II 1269; *a-nu*+, II 392.

קֶרֶד *ḫarradu*, "powerful," in *anu-ḫar-ra-du*, II 446.

קָאֻטוֹ *ḫātu*, "hand," in *i-lī-ga-ti*, I 65, *a-mur-ga-za*, I 85.

## ר

רֹעֶה *rê'u*, "shepherd," in *a-bu*+, II 1021; *a-bi*+, II 1117; *a-lī*+, II 1196; *anu*+, II 404; *ē-a*+, II 718; *sin*+, I 110; *nin-lil*+, II 337; *šamaš*+, II 535; *nin-lil-rê'u*, II 637.

רִאֵם "to be merciful." I<sup>a</sup> *ip ri-me-ni*, in *a-bu*+, II 1022; *a-bi*+, II 1118; *a-lī*+, II 1197; *anu*+, II 405; *ē-a*+, II 719; *nin-lil*+, II 638; *sin*+, I 111; *šamaš*+, II 536; *ri-ma-na*, in *a-bu*+, II 1023; *a-bi*+, II 1119; *a-lī*+, II 1198; *nin-lil*+, II 639.

*rimtu*, "beloved." *Ri-me-it*, in [*a-ba*]+, I 129; *ka-aḫ-ba*+, I 237; *nin-ÉŠ*+, II 798; *ri-mi-it*, in *a-ba*+, I 129.

רֵאשׁ *rešu*, "first." *Ri-iš*, in *+anum*, *+ē-a*, *+be-lī*, I 13-15; *ri-ša-at*, in *a-ba*+, I 130; *ka-aḫ-ba*+, I 238; *nin-ÉŠ*+, II 799.

רַבָּה *rabû*, "great." *Ra-bi*, in *šamaš*+, I 131; *za?-ra-bi*, II 818.

רִגְמוֹ *rigmu*, "cry, lamentation, noise," in *pa?-al-ḫa-am-ri-ig-mi*, I 396.

רִיץ "to help." I<sup>a</sup> *pr e-ri-za-am*, in *a-bu-um*+, II 1312; *a-lī*+, II 1271; *anu*+, II 390; *en-lil*+, II 591.

*rišu*, "helper." *Ri-ḫu-ú-a*, in *ē-a*+, II 720; *šamaš*+, II 537; *ri-ḫu-šu*, in *sin*+, I 112; *ri-ḫu-ú-šu*, in *ē-a*+, II 721; *anu*+, II 406; *šamaš*+, II

538; *ri-ṣu-ša*, in *ē-a+*, II 721.

ריב "to give possession."<sup>1</sup> I<sup>1</sup> pr *ē-ri-ba-am*, in *a-bu-um+*, II 1311; *a-lī+*, II 1270; *anu+*, II 389; *en-lil+*, II 590.

רשה "to acquire, to possess."

I<sup>1</sup> pr in [*a-ḫa*]-*ar-ši*, I 938; *a-ḫa-mar-ši*, II 1009; *a-ḫa-ta-ar-ši*, II 1582; *a-ḫa-nir-ši*, I 939; II 1010.

## ש ש

*sukkallu*, "messenger, supervisor," in *anu+*, II 491.

ŠU<sup>2</sup>, in *Beg.* II 1505-09; +*nu-nu*, +*ki-nu-um*(?), [+]*ki-ir*-*ma-ma*(?), I 384-86.

שֶׁלִּיב *šelibu*, "fox," in *še-li-bu-um*, *še-li-bu-ša*, I 88-89.

*šu-ub*..., in *ē-a+*, II 699.

šadû, "mount, mountain." *Sa-di-i*, in *a-ad-da+*, II 972; *a-bi+*, II 1375; *a-ḫu+*, II 1057; *a-ḫi+*, II 1153; *a-lī+*, II 1232; *anu+*, II 395; *sa-du-ni*, in *a-ad-da+*, II 973; *a-ḫu+*, II 1058; *a-ḫi+*, II 1154; *a-lī+*, II 1233; *anu+*, II 396.

ŠID-AR-IR, II 1562.

[šû?]-*ki-ir*, in +*ma-ma*, I 386.

*še-li-lī*, *li-lī*, I 90.

שָׁלַם "to be well, to preserve." I<sup>1</sup> pm *ša-lim*, in +*a-bi*, +*a-ḫi*, +*a-lī*, +*a-lim*, +*a-lī-im*, +*ni-a-ti*, +*NI-A-AŠ*, I 37-39; *a-ḫu+*, II 1069; *a-ḫi+*, II 1165; *a-lī+*, II 1244; *anu+*,

II 424; *šamaš+*, II 551; *lū+*, *lu+*, I 108; II<sup>1</sup> ag *mu-ša-lim*, in *a-bu-um+*, II 1323; *a-ḫu+*, II 1070; *a-ḫi+*, II 1166; *a-lī+*, II 1245; *anu+*, II 425; *šamaš+*, II 552.

*šimu*, cf. Amor. List.

שָׁמַע "to hear." I<sup>1</sup> pr *iš-me-a-ni*, in *a-bu-um+*, II 1324; *a-ḫi+*, II 1171; *anu+*, II 430; *en-lil+*, II 615; ...+, II 1415; [*iš-m*]-*a-a-ni*, in ...+, II 1416; *iš-ma-ni*, in *anu+*, II 431; *iš-ma-na*, in *a-ḫu+*, II 1076; *a-ḫi*+(?), II 1172; *a-lī+*, II 1251; *en-lil+*, II 616; *iš-me-ni*, in *a-bu-um+*, II 1325; *a-ḫu+*, II 1075; *a-lī+*, II 1250; *taš-me*, in +*iš-tár*, I 127; *taš-me-tum*, *taš-mi-tum*, I 125; *taš-me-a-ni*, I 126; ip *še-me-a*, in *anu+*, II 507; ag *še-mi*, in *a-bi+*, II 1365; *a-ḫu+*, II 1047; *a-ḫi+*, II 1143; *a-lī+*, II 1222; *anu+*,

<sup>1</sup> Cf. Ungnad ZDMG 62 (1908) p. 721 ff.

<sup>2</sup> The common rendering *gimil* for the sign ŠU is very probably erroneous. In texts of this period, that word would be written in full. If ŠU is used as an ideograph for some word, this is certainly a noun. Very probably, however, the sign ŠU will prove to have the phonetic value šu. Cf. Pt. I, No. 384 and note.

II 384; <sup>a</sup>I M+, II 756; ?  
*iš-mu*, in *a-a-ḫu*+, II 1091;  
*a-bu-um*+, II 1328; *a-ḫu*+,  
 II 1079; *a-ḫi*+, II 1175;  
*a-lī*+, II 1254; *anu*+, II  
 428; *ê-a*+, II 711; <sup>a</sup>*en-*  
*lil*+, II 619; <sup>a</sup>*nin-lil*+, II  
 652; <sup>a</sup>*šamaš*+, II 533; ?  
*iš-mu-mu*, in *a-a-ḫu*+, II  
 1092; *a-bu-um*+, II 1329;  
*a-ḫu*+, II 1080; *a-ḫi*+, II  
 1176; *a-lī*+, II 1255; *anu*+,  
 II 429; *ê-a*+, II 712; <sup>a</sup>*en-*  
*lil*+, II 620; <sup>a</sup>*šamaš*+, II 534.

שמה "to be abundant, to make  
 prosper." I<sup>1</sup> *pm ša-mu-uḫ*,  
 in *anu*+, II 426; II<sup>1</sup> *ag mu-*  
*ša-mu-uḫ*, in *anu*+, II 427.  
*ši-mi-in-ni*, cf. Amor. List.

שמר "to be attentive, to be  
 watchful." I<sup>1</sup> *ps iš-ta-mar*,  
 in *a-bu-um*+, II 1327;  
*a-ḫu*+, II 1077; *a-ḫi*+, II  
 1174; *anu*+, II 433; *ê-a*+,  
 II 710; <sup>a</sup>*en-lil*+, II 618;  
<sup>a</sup>*šamaš*+, II 532.

*šamšu*, "sun," <sup>a</sup>*šamši(-ši)*, in *a-ad-*  
*da*+, II 964; *a-bi*+, II  
 1352; *a-ḫu*+, II 1032; *a-ḫi*+,  
 II 1127; *a-lī*+, II 1207;  
*anu*+, II 410; *iš-lár*+, II 737.

*ti-gi*, *ti-gi*, cf. Amor. List.

תור "to turn, to be merciful." I<sup>1</sup>  
*pr i-túr*, in *+anum*, *+ê-a*,  
<sup>a</sup>*IM*, I 94-96; *pc li-túr*,  
 in *+*, *+ru*, *+ra*, *+ru-ni*, I  
 97-99.

שנה "to double, to increase," II<sup>1</sup> *pc*  
*lu-uš-da-an-ni*, in *a-ḫu*+, II  
 1072; *a-ḫi*+, II 1168; by  
 error: *lu-uš-an-ni*, *anu*+, II  
 443; *lu-uš-ni*, *a-lī*+, II  
 1247.

שקל "to balance, to weigh, to de-  
 cide?" I<sup>1</sup> *ps iš-ti-gal*, in *a-bu-*  
*um*+, II 1326; *a-ḫu*+, II  
 1078; *a-ḫi*+, II 1173; *a-lī*+,  
 II 1252; *anu*+, II 432; <sup>a</sup>*en-*  
*lil*+, II 617; *iš-ti-i* (scribal  
 error), in *a-lī*+, II 1253.

שקש "to destroy, to kill." I<sup>1</sup>  
*ag ša-gi-iš*, in *a-ḫi*+, I 430.

שרה *šarḫu*, "powerful," in *a-ḫa-*  
*ti-šar-ḫa-at*, II 1004.

שרר *šarru*, "king." *Šar-ru-um*,  
 in *+anum*, *+ê-a*, *+ba-ni*,  
 I 536-38; *ša-ar-[ru-um?]*, in  
*ê-a*+, II 668; *ša-ru-[um]*,  
 in *ê-a*+, II 667; ...-[*ša?*]-  
*ru-um*, II 938.

*šarratu*, "queen," in *a-ḫa-ti-šar-*  
*ra-at*, II 1003.

*šarrânni*, cf. Amor. List.

*šertu*, "anger, punishment," in *a-mur-*  
*še-ri-it-iš-tár*, I 87; *a-mur-*  
*še-ri-za*, I 85-86.

*ši-it-ti*, cf. Amor. List.

## ת

*taiâru*, "compassionate." *Ta-*  
*a-a-ar*, in *anu*+, II 445;  
*ê-a*+, II 714; ...+, II 1412.

*ti-iḫ-gi*, *ti-iḫ-kaṛ*, cf. Amor. List.

תכל *tukultu*, "strength, assist-  
 ance." *Tu-kul-ti*, in *a-bi*+,

<sup>1</sup> This translation would be in accord with *a-mur-ga-za* (Pt. I, No. 85). Another translation might be: "I have seen the morning light of Ishtar."



II 1346; *a-hu+*, II 1025;  
*a-ḫi+*, II 1121; *a-lī+*, II  
 1200; *anu+*, II 412; *ē-a+*,  
 II 698; *iš-tár+*, II 742;  
<sup>a</sup>*nin-lil+*, II 632.

*tulid*, cf. Amor. List.

*tu-al-ti*, II 1564.

*tappû*, "companion." *Tab-ba*,<sup>1</sup> in  
*a-hu+*, II 1041; *a-ḫi+*, II  
 1137; *tab-[ba?]*, in <sup>a</sup>*IM+*,  
 I 487; *tab-ba-e*, in *a-ad-da+*,  
 II 979; *a-bu-um+*, II 1308;  
*a-hu+*, II 1042; *a-ḫi+*, II  
 1138; *a-lī+*, II 1216-18;  
*anu+*, II 439; *tab-ba-šu*, in

*a-ad-da+*, II 980; *a-bu-um+*,  
 II 1309; *a-hu+*, II 1043;  
*a-ḫi+*, II 1139; *a-lī+*, II  
 1217; *anu+*, II 440; *tab-*  
*ba-we-di*, in *a-ad-da+*, II  
 981; *a-bu-um+*, II 1310;  
*a-ḫi+*, II 1140; *anu+*, II  
 441; <sup>a</sup>*en-lil+*, II 602; *tab-*  
*ha-e-di*, in *a-lī+*, II 1218;  
*tab-ba-e-we-di*, in *a-hu+*, II  
 1044.

*tarši*, cf. רִשִּׁי.

*tašmetum*, *tašmeani*, cf. טַשְׁמֵאנִי.

<sup>1</sup> In the transliterations, I have adopted the writing *tab-ba*, instead of *tappû*, *tappâ*, etc., because of the uncertainty as to the interpretation of these names. Moreover, *tab-ba* might also be a phonetic writing for *tap-pa*. Cf. *l-lī-tab-bi-e*, LC, etc.; *ta-pa-we-di-im*, VS VII 171, 10.

DESCRIPTION OF DOCUMENTS<sup>1</sup>

TEXT	PLATE	CBS
1	38-39	2159+2200+2236+11000+11068+11073+19810. Portion of a very large, baked tablet. Meas. 212×117×42. (Has been reduced.) Cont. Col. I: 1-40; Col. II: 50-93; Col. III: 104-45; Col. IV: 146-74; Col. V: 185-201; Col. VI: 212-21; Col. VII: 232-41; Col. VIII: 252-86; Col. IX: 297-317; Col. X: 328-51. I, II, IV Expd.
2	40-41	2342. Large baked tablet. Fragmentary. Meas. 147×116×30. Cont. Obv.: 830-37; Rev.: Col. I: 374-98; Col. II: 401-03, 407-23, 426-33; Col. III: 436-62; Col. IV treated in Pt. III, Nos. 1233-54. I Expd.
3	42	2339. Right Lower part of unbaked tablet. Meas. 62×75×25. Cont. Obv. destr. Rev. Col. I: 387-90, 392-98, 401; Col. II: 423, 426-31. I Expd.
4	42	6447. Fragment of unbaked tablet. Meas. 58×30×25. Cont. Obv.: 394-99. Rev. not inscribed. IV Exp.
5	42	11010. Fragment of unbaked tablet. Meas. 61×72×33. Cont. Obv. not inscribed; Rev. Col. I: 390-98, 401-02; Col. II: 422-23, 426-34. I Expd.
6	42	5934. Portion of unbaked tablet. Meas. 85×56×38. Cont. Obv. List of names with det. "tūg" (not published). Rev. Col. I: 473-80, 454-55; Col. II: 442-43. IV Expd.
7	43	5924. Unbaked tablet. Fragmentary. Meas. 133×122×27. Cont. Obv. (not published) cf. List of Duplicates on p. 00. Rev. Col. I: 372-78, 473-80; Col. II: 454-55, 491-92, 434-36, 411-13; Col. III: ?, 401-03, 418-19, 416-17, 461; Col. IV: 430-33, 428-29, ?, 389-91, 384-86. IV Expd.

<sup>1</sup> Measurements are given in millimeters, length (height) × width × thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given. CBS refers to the Catalogue of the Babylonian Section. Cont. refers to the transliteration of the tablets which is given on pp. 118-147.

TEXT	PLATE	CBS	
8	44-45	5803.	Portion of large, baked tablet. Meas. $161 \times 115 \times 32$ . Cont. Obv. Col. I: 445?, 454-55, 491-93; Col. II: 399-403, 418-19, 416-17, 461-62, 430-33, 428-29; Col. III: 420-25, 404-06, 448-49, 504-08, 519-21; Rev. Col. I: 615-20; Col. II: 1454-58. IV Expd.
9	46	11398.	Large unbaked tablet. Fragmentary. Meas. $153 \times 123 \times 30$ . Cont. Obv.: 389-98, 401-06; Rev. published in Pt. III, No. 17, pl. 6. I Expd.
10	47	10985.	Large unbaked tablet. Meas. $162 \times 120 \times 32$ . Cont. Obv.: 407-23, 426. Rev. published in Pt. III, No. 16, pl. 5. I Expd.
11	48	5869.	Left Upper Corner of unbaked tablet. Meas. $80 \times 55 \times 27$ . Cont. Obv. Col. I: 710-20; Col. II destr. Rev. ruled but not inscribed. IV Expd.
12	48	5898.	Portion of an unbaked tablet. Meas. $10 \times 56 \times 26$ . Cont. Obv.: 1520-23; Rev.: Sumerian Primer (not published.) IV Expd.
13	48	5887.	Left Upper Corner of unbaked tablet. Meas. $46 \times 50 \times 8$ . Cont. Obv.: 665-69; Rev. list of names with det. "giš" (not published). IV Expd.
14	48	5920.	Fragment of unbaked tablet (same as No. 20). Meas. $48 \times 38 \times 13+$ . Cont. Col. I: Cf. Pt. III, Nos. 1322-30; Col. II: Personal names composed with <i>šš-lár</i> ; Rev. destr. IV Expd.
15	48	5996.	Fragment of half baked tablet. Meas. $36 \times 37 \times 23+$ . Cont. Col. I: 710-12, 718-21; Col. II: destr. Rev. destr. IV Expd.
16	48	6440.	Fragment of baked tablet (same as No. 33). Meas. $45 \times 38 \times 21$ . Cont. Obv. Col. I: 680-85; Col. II: 696-99. Rev. destr. IV Expd.
17	48	5976.	Left Upper Corner of unbaked tablet. Meas. $47 \times 48 \times 25$ . Cont. Obv.: 897-900. Rev. Syllabary (not published). IV Expd.
18	49	3880.	Fragment of unbaked tablet. Meas. $55 \times 37 \times 30$ . Cont. Obv.: Cf. Pt. III, Nos. 1298-99. Rev. Personal names composed with <i>nin-lil</i> . IV Expd.
19	49	5844.	Fragment of unbaked tablet. Meas. $51 \times 60 \times 31$ . Cont. Col. I: 1428-30; Col. II: 549-51; Col. III: 602-04; Col. IV: 616-23. IV Expd.
20	49	5919.	Fragment of unbaked tablet (same as No. 14). Meas. $58 \times 51 \times 28$ . Cont. Col. I: 1469-79; Col. II: Cf. Pt. III, Nos. 1118-26; Col. III: 731-42. IV Expd.

TEXT	PLATE	CBS	
21	50	11355.	Fragment of large, unbaked tablet (same as following). Meas. 90×75×35. Cont. Col. I: 1441-43; Col. II: 753-62; Cols. III-IV: Personal names composed with <sup>d</sup> <i>en-ki</i> ; Col. V: 1406-08. I Expd.
22	51	11337.	Portion of unbaked tablet (same as preceding). Meas. 74×114×72. Cont. Col. I: 583-91; Cols. II-III: Cf. Pt. III, Nos. 1265-87; Col. IV: 779-84; Col. V: 795-803; Col. IV: 814-19. I Expd.
23	52	10994.	Large unbaked tablet. Fragmentary. Meas. 150×122×26. Cont. Obv.: 848-58; Rev. not published. Cf. List of Duplicates on p. 000. II Expd.
24	53	6438.	Unbaked tablet. Fragmentary. Meas. 135×92×24. Cont. Obv.: 549-57, 568-72. Rev. Syllabary (not published). IV Expd.
25	54	11404.	Fragment of large unbaked tablet. (Enlarged; probably same as No. 27.) Meas. 81×60×22+. Cont. Obv. Col. I: 929-48; Col. II: 959-82; Col. III: Personal names composed with <i>a-bu-um</i> . Rev. destr. I Expd.
26	55	5826.	Fragment of baked tablet. Meas. 45×47×20+. Cont. Obv.: 1350-52. Rev. destr. IV Expd.
27	55	2332.	Fragment of unbaked tablet. (Probably same as No. 25; enlarged.) Meas. 38×35×20+. Cont. Obv. Col. I: 1409-12; Col. II: 1323-49; Rev. destr. I Expd.
28	55	5829.	Fragment of unbaked tablet. Meas. 85×59×30. Cont. Obv. erased. Rev. Col. I: 1340-50; Col. II: 1363-75. IV Expd.
29	55	5804.	Fragment of unbaked tablet. Meas. 80×56×25+. Cont. Obv. destr. Rev. Col. I: 634-41; Col. II: 652-54. IV Expd.
30	56	13585+13607.	Portion of unbaked tablet. Meas. 106×80×32. Cont. Obv.: 1003-10, 1013, 1015-17. Rev. not published because erased. III Expd.
31	56	6425.	Fragment of baked tablet. Meas. 83×50×28. Cont. Obv. destr. Rev. Col. I: 1002-16; 1019-20; Col. II: probably Personal names compose with <i>a-a-bu</i> , cf. 1191 ff. IV Expd.
32	57	5815.	Fragment of unbaked tablet. Meas. 60×90×26. Cont. Col. I: 987-95; Col. II: 1016-23; Col. III: 1245-53; Col. IV: 1121-27, 1129-31; Col. V: 1158-66. IV Expd.



TEXT	PLATE	CBS	
33	57	6441.	Fragment of baked tablet (same as No. 16). Meas. 51×61×24. Cont. Col. I: destr. Col. II: 910-18; Col. III: Cf. Pt III, Nos. 1083-88; Col. IV: 1171, 1148, 1129, 1124-28, 1295-97; Col. V: 1387-95. IV Expd.
34	58	5940.	Portion of unbaked tablet. Crumbling and very fragmentary. Meas. 72×85×38. Cont. Col. I: 988-95; Col. II: 1006-10, 1013, 1015-16; Col. III: 1037-38; Col. IV: 1130-32; Col. V: 1170-71. IV Expd.
35	58	5812.	Upper part of half baked tablet. Meas. 59×58×24. Cont. Obv.: 1012, 1015-18, 1033; Rev.: 1041-46. IV Expd.
36	59	5856.	Fragment of baked tablet. Meas. 71×50×31. Cont. Obv.: 1057-62; Rev. Syllabary (not published). IV Expd.
37	59	6450.	Fragment of baked tablet. Meas. 48×30×13. Cont. Obv. destr. Rev. 1027-31. IV Expd.
38	59	12756.	Portion of unbaked tablet. Meas. 44×35×12+. Cont. Obv.: 1077-80, 1069-70, 1021-22; Rev. destr. II Expd.
39	59	5995.	Lower Left Corner of unbaked tablet. Meas. 42×55×33. Cont. Obv.: 1069-71; Rev. Syllabary (not published). IV Expd.
40	59	6659.	Fragment of unbaked tablet. Meas. 54×53×26. Cont. Obv. List of names with det. "giš" (not published); Rev. 1091-96. IV Expd.
41	59	5886.	Portion of round tablet. Meas. Diam. 90; Thick. 32. Cont. Obv. 1097-98. Rev. not inscribed. IV Expd.
42	59	3841.	Right Upper Corner of unbaked tablet. Meas. 54×41×16+. Cont. Obv. Col. I: 1027, 1029-31; Col. II: 1051-56; Rev. destr. IV Expd.
43	60	5890.	Portion of unbaked tablet. Meas. 113×92×26. Cont. Obv. destr. Rev. Col. I: 1109-18, Col. II: 1131-36, 1138-41; Col. III: 1153-58. IV Expd.
44	60	5846.	Fragment of baked tablet. Meas. 62×57×28. Cont. Obv. List of names with det. "kuš" (not published). Rev. Col. I: destr. Col. II: 1166-76. IV Expd.
45	61	6373.	Lower portion of unbaked tablet. Meas. 67×70×22. Cont. Obv. and Rev. 1126-43. IV Expd.
46	61	5921.	Fragment of unbaked tablet. Meas. 88×57×12. Cont. Obv. 1143-52. Rev. Sumerian Primer (not published). IV Expd.

TEXT	PLATE	CBS	
47	61	6378.	Fragment of half baked tablet. Meas. $50 \times 36 \times 12+$ . Cont. Obv. Cf. Pt. I, Nos. 28–30. Rev. destr. IV Expd.
48	61	5848.	Fragment of baked tablet. Meas. $28 \times 57 \times 24$ . Cont. Obv. Col. I: destr.; Col. II: 1016; Col. III: 1131–35 Col. IV: 1167–71. IV Expd.
49	61	10764.	Fragment of unbaked tablet. Meas. $33 \times 43 \times 20$ . Cont. Obv. 1208–09. Rev. not inscribed. III Expd.
50	62	3875.	Upper Left Corner of unbaked tablet. Meas. $55 \times 80 \times 34$ . Cont. Obv. List of names with det. “ <i>giš</i> ” (not published). Rev. Col. I: 1266–71, 1282–84; Col. II: 1208–10. IV Expd.
51	62	5942.	Lower Right Corner of unbaked tablet. Meas. $81 \times 54 \times 24$ . Cont. Extant Obv. not inscribed. Rev. Col. I: 1208–18, 1220; Col. II: destr. IV Expd.
52	62	6392.	Right Upper Corner of unbaked tablet. Meas. $80 \times 39 \times 23$ . Cont. Extant Obv. not inscribed; Rev.: 1188–95. IV Expd.
53	63	5944.	Right Lower Corner of unbaked tablet. Meas. $48 \times 52 \times 30$ . Cont. Obv. List of names with det. “ <i>giš</i> ” (not published); Rev.: 1234–35, 1282–83. IV Expd.
54	63	6375.	Right Lower Corner of unbaked tablet. Meas. $42 \times 51 \times 28$ . Cont. Obv. erased. Rev. Col. I: 1215–18, 1220, 1222–23; Col. II destr. IV Expd.
55	63	5946.	Right Upper Corner of unbaked tablet. Meas. $73 \times 56 \times 22$ . Cont. Obv.: 1048–52; Rev.: 1231–36. IV Expd.
56	64	14112.	Large unbaked tablet. Fragmentary. Meas. $140 \times 118 \times 34$ . Cont. Obv.: Grammatical (not published). Ref. Col. I: 1192–1203; Col. II: 1204–22; Col. III: 1223–39; Col. IV: 1240–1255. IV Expd.
57	65	3842.	Fragment of unbaked tablet. Meas. $46 \times 47 \times 8+$ . Cont. Obv. Cf. Pt. III, Nos. 1113–17. Rev. destr. IV Expd.
58	65	5880.	Round tablet. Unbaked. Meas. Diam. 60; Thick. 21. Cont. Obv. Pt. III, No. 1391. Rev. not inscribed. IV Expd.
59	65	5805.	Fragment of unbaked tablet. Meas. $60 \times 44 \times 32$ . Obv. Sumerian Primer (not published); Rev. 1598–1604. IV Expd.

TEXT	PLATE	CBS	
60	65	5900.	Fragment of unbaked tablet. Meas. $51 \times 78 \times 27+$ . Cont. Obv. destr. Rev. Cf. Nos. 1602-06. IV Expd.
61	65	6410.	Portion of unbaked tablet. Meas. $70 \times 73 \times 34$ . Cont. Obv.: 1534-47. Rev. List of temples (not published). IV Expd.
62	65	11334.	Portion of unbaked tablet. Meas. $74 \times 54 \times 25$ . Cont. Obv.: 1548-51. Rev. not inscribed. I Expd.
63	66	6658.	Left Upper Corner of unbaked tablet. Cont. Obv. not inscribed. Rev. Col. I: 1505-09; Col. II: Cf. Pt. III, Nos. 1068-72. IV Expd.
64	66	5833.	Left Upper Corner of unbaked tablet. Meas. $65 \times 53 \times 30$ . Cont. Obv.: 1490-94. Rev.: Sumerian Primer (not published). IV Expd.
65	66	5870.	Right Lower Corner of unbaked tablet. Meas. $56 \times 78 \times 41$ . Cont. Obv. Col. I: destr. Cols. II-III. Rev. List of names with det. "kuš" (not published). IV Expd.
66	67	5959.	Round tablet. Unbaked. Bears traces of having been inscribed several times. Meas. Diam. 78; Thick. 26. Cont. Obv. and Rev.: 1562-67. IV Expd.
67	68	13568+13575+13576+13583+13588+13592+13596+13601+13614.	Baked tablet. Fragmentary. Meas. $160 \times 130 \times 38$ . Cont. Obv.: 1578-87. Rev.: List of names with det. "giš" (not published). III Expd.

## LIST OF DUPLICATES NOT PUBLISHED

CBS

4601. Large unbaked tablet. Fragmentary. Meas.  $16 \times 10 \times 28$ . Cont. Col. I: 1109-16, 1120-31; Col. II: 1135-47, 1153-55; Col. III: 1161-66, 1171-74, 1181-82. IV Expd.
5820. Left Lower Corner of unbaked tablet. Very much distorted and effaced. Meas.  $55 \times 45 \times 27$ . Cont. Obv.: Names beginning with element <sup>d</sup>IM, <sup>d</sup>ba-ú, <sup>d</sup>nin-IB, <sup>d</sup>IM, <sup>d</sup>nin-IB; Rev. not inscribed. IV Expd.
5827. Fragment of unbaked tablet. Meas.  $98 \times 47 \times 35$ . Cont. Obv. destr. Rev.: 1124-27, 1129-31. IV Expd.
5849. Fragment of unbaked tablet. Meas.  $44 \times 33 \times 38$ . Cont. Obv.: Traces of names beginning with the element *anu*. Rev. destr. IV Expd.
5855. Left Lower Corner of unbaked tablet. Meas.  $58 \times 56 \times 28$ . Cont. Obv. 1144-47. Rev. destr. IV Expd.
5858. Left Upper Corner of unbaked tablet. Meas.  $40 \times 43 \times 24$ . Cont. Obv. 1188-90. Rev. effaced. IV Expd.
5924. Unbaked tablet. Fragmentary. Meas.  $133 \times 122 \times 27$ . Cont. Obv. 430-31, 395-98, 391-92, 384-88, 420-23; Rev. published as No. 7, pl. 6. IV Expd.
5930. Fragment of unbaked tablet. Writing large but irregular. Meas.  $56 \times 57 \times 24$ . Obv. Lexicographical. Rev. Col. I, destr.; Col. II: 1242-43, 1246-47. IV Expd.
5953. Fragment of baked tablet. Meas.  $77 \times 50 \times 33$ . Cont. Extant Obv. not inscribed; Rev. 1230-35, 1250-52. IV Expd.
5968. Portion of a round tablet. Meas. Diam. 64; Thick. 22+. Cont. Obv.: Names composed with the element <sup>d</sup>nin-..; Rev. destr. but probably not inscribed. IV Expd.
5987. Two joined fragments of unbaked tablet. Meas.  $40 \times 38 \times 8+$ . Cont. Obv.: 1238-40; Rev. destr. IV Expd.
6395. Left Upper Corner of unbaked tablet. Meas.  $37 \times 43 \times 23$ . Cont. Obv.: List of cattle (not published). Rev. 1144-46. IV Expd.
6448. Left Upper Corner of unbaked tablet. Meas.  $36 \times 37 \times 21$ . Cont. Obv. 112-16. Rev. not inscribed. IV Expd.
6449. Left Upper Corner of unbaked tablet. Meas.  $36 \times 41 \times 24$ . Cont. Obv. destr. Rev. 1250-55. IV Expd.



6665. Portion of unbaked tablet. Meas.  $138 \times 85 \times 32$ . Cont. Obv. to be published in Pt. III, No. 61; Rev. Cols. I-II, destr.; Col. III: 1222-31; Col. IV: 1235-39. IV Expd.
6667. Small fragment of unbaked tablet. Meas.  $42 \times 29 \times 12+$ . Cont. Obv. destr.; Rev. Col. I: Fragments of names compounded with *a-bu*. IV Expd.
6670. Portion of unbaked tablet. Meas.  $82 \times 60 \times 24$ . Cont. Obv. List with det. "*gi*" (not published); Rev. Col. I, destr.; Col. II: Traces of names compounded with *a-li*; Col. III: 1284, 1109-16, 1120-21. IV Expd.
6674. Lower left corner of unbaked tablet. Meas.  $59 \times 68 \times 32$ . Cont. Obv. List with det. "*giš*" (not published); Rev. Cols. I-II, destr.; Col. III: 1150-51; Col. IV: 1168-72. IV Expd.
6676. Upper left corner of unbaked tablet. Meas.  $90 \times 48 \times 30$ . Cont. Obv.: List with det. "*zā*" (not published); Rev. Cols. I-II, destr.; Col. III: Traces of names compounded with *a-li*; Col. IV: 1271, 1282-84, 1338-42. IV Expd.
6678. Lower left corner of unbaked tablet. Meas.  $86 \times 62 \times 27$ . Cont. Obv.: List with det. "*zā*" (not published); Rev. Cols. I-III, destr.; Col. IV: Traces of names compounded with *anu*.
6679. Lower left corner of unbaked tablet. Meas.  $43 \times 51 \times 27+$ . Cont. Obv.: 1163-64, 1167-68; Rev. Cols. I-II, destr.; Col. III: Pt. I, 54-59; Col. IV: Pt. I, 82-88. IV Expd.
6736. Lower left corner of unbaked tablet. Meas.  $37 \times 62 \times 23$ . Cont. Obv. List with det. "*giš*" (not published). Rev. Col. I: 1028; Col. II: 1282-84, 1204-05. IV Expd.
10994. Large unbaked tablet. Meas.  $150 \times 122 \times 26$ . Cont. Obv. published as No. 23, p. 15. Rev. contains a complete list of personal names compounded with *anu*, but it is mostly destroyed. II Expd.
12659. Right upper corner of unbaked tablet. Meas.  $72 \times 71 \times 22$ . Cont. Obv. destr.; Rev. mostly destr.: it contained a list of personal names composed with the element *anu*. II Expd.
14008. Right lower corner of unbaked tablet. Meas.  $117 \times 50 \times 35$ . Cont. Obv. published HT No. 130; Rev. Cols. I-III: destr.; Col. IV: 1143-56. IV Expd.

# NUMBERS OF THE CATALOGUE OF THE BABYLONIAN SECTION

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2339	3	5924	7 and p. 173	6678	p. 174
2342	2	5930	p. 173	6679	p. 174
3841	42	5934	6	6736	p. 174
3842	57	5940	34	10764	49
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3880	18	5944	53	10994	23 and p. 174
4601	p. 173	5946	55	11000	(1)
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5804	29	5959	66	11068	(1)
5805	59	5968	p. 173	11073	(1)
5812	35	5976	17	11334	62
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5827	p. 173	6373	45	11404	25
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5846	44	6395	p. 173	13575	(67)
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5849	p. 173	6425	31	13583	(67)
5855	p. 173	6438	24	13585	30
5856	36	6440	16	13588	(67)
5858	p. 173	6441	33	13592	(67)
5869	11	6447	4	13596	(67)
5870	65	6448	p. 173	13601	(67)
5880	58	6449	p. 173	13607	(30)
5886	41	6450	37	13614	(67)
5887	13	6658	63	14008	p. 174
5890	43	6659	40	14112	56
5898	12	6665	p. 174	19810	(1)



175<sup>a</sup>



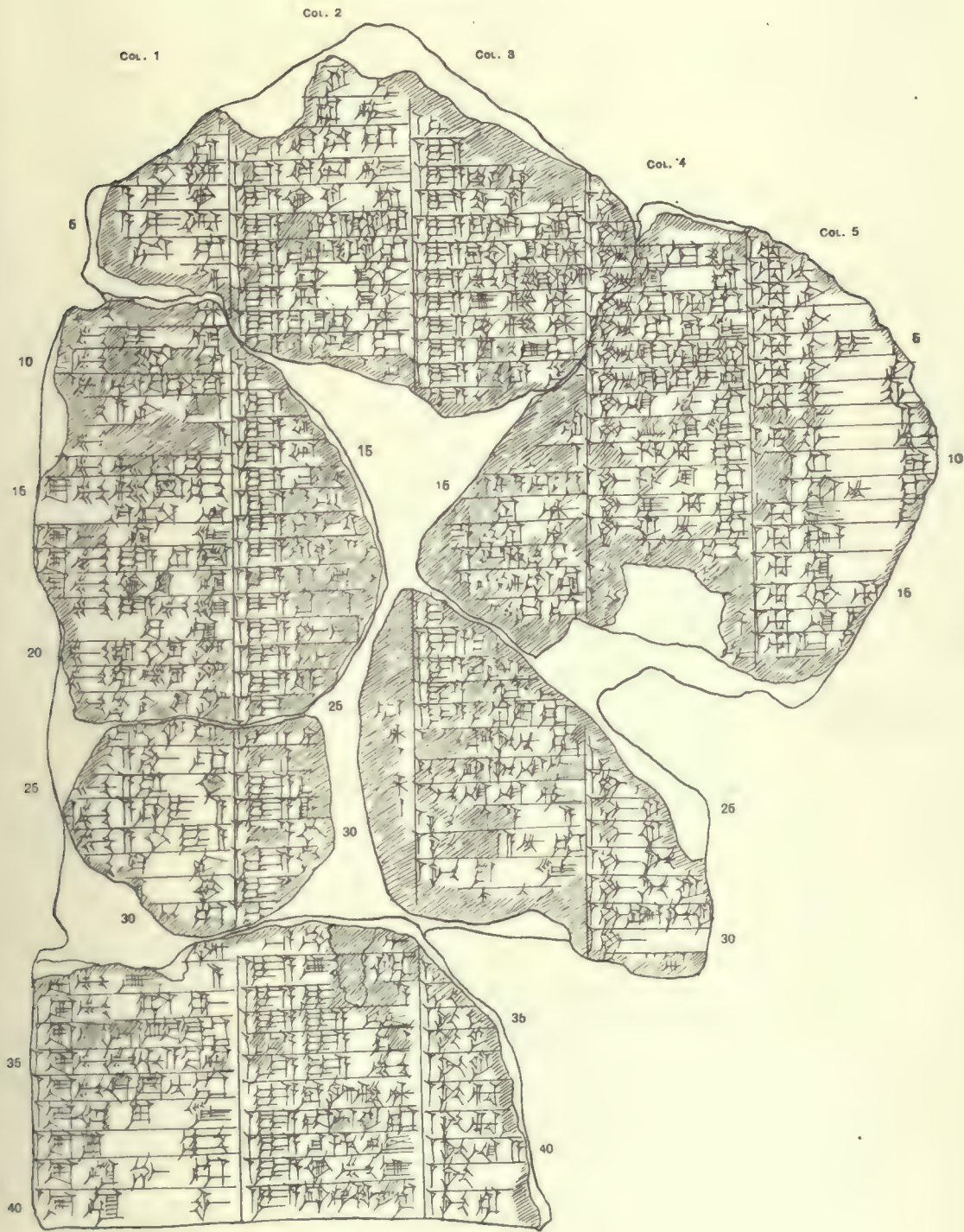


175<sup>b</sup>

## AUTOGRAPH PLATES



OBVERSE







1

REVERSE

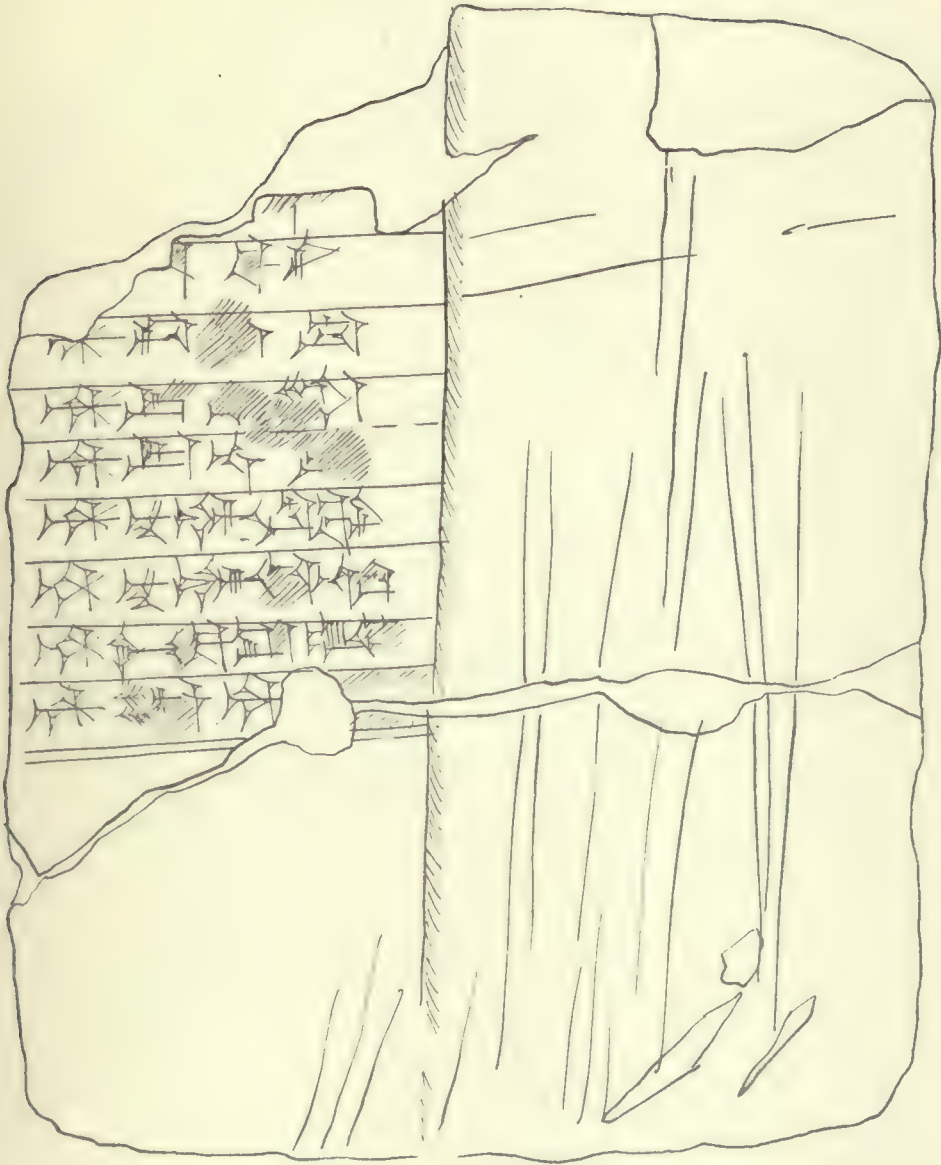




2

OBVERSE

5







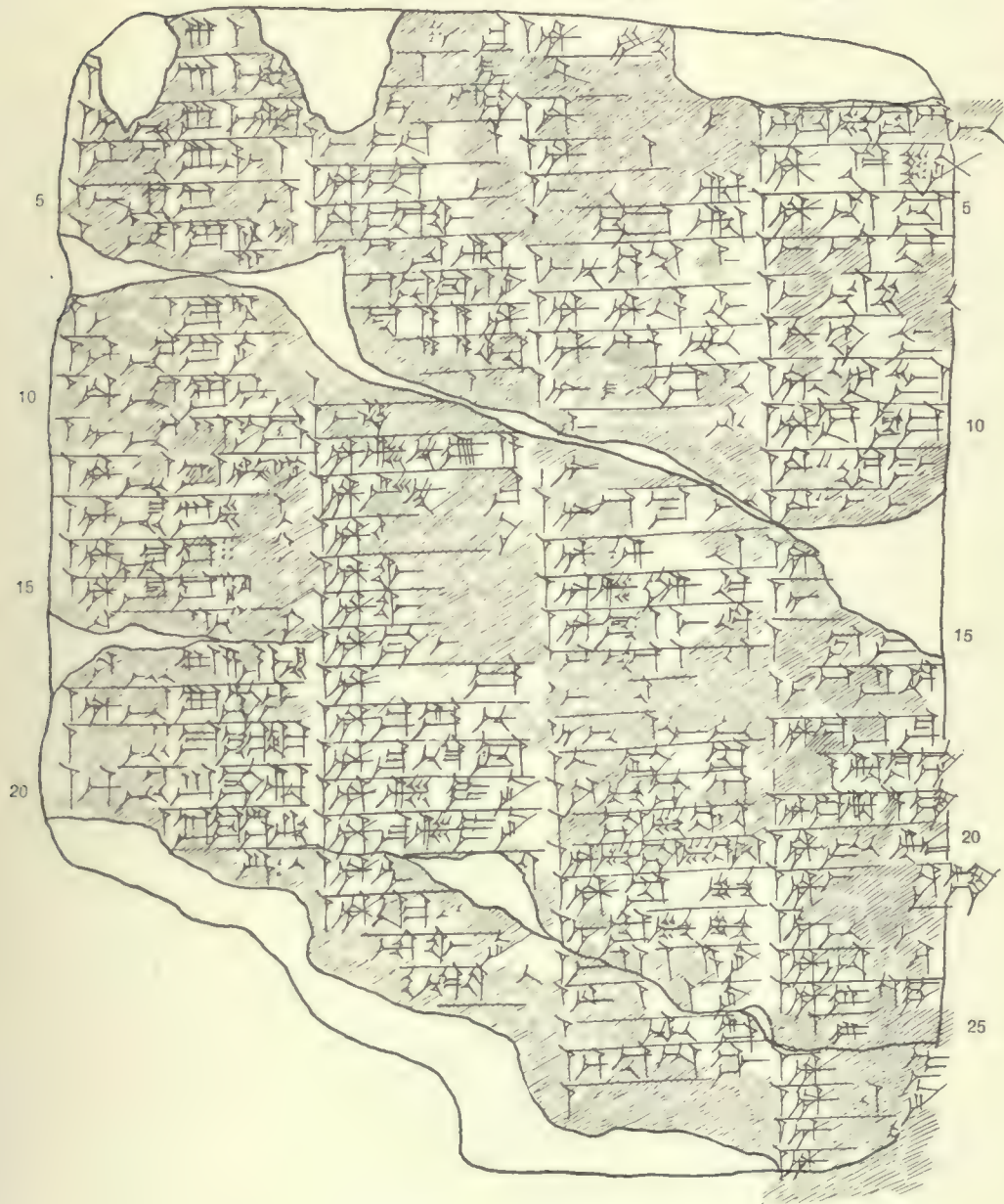
## REVERSE

COL. 4

COL. 3

COL. 2

COL. 1





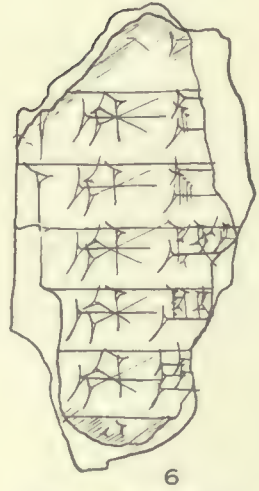
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REVERSE



4

OBVERSE

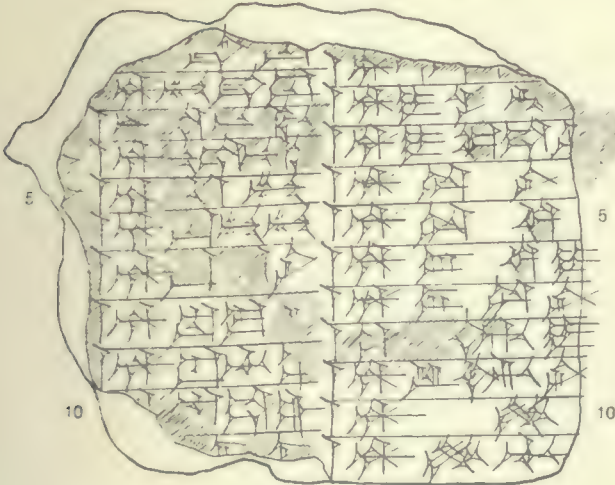


COL. 1 REVERSE COL. 2



5

Col. 2 REVERSE Col. 1

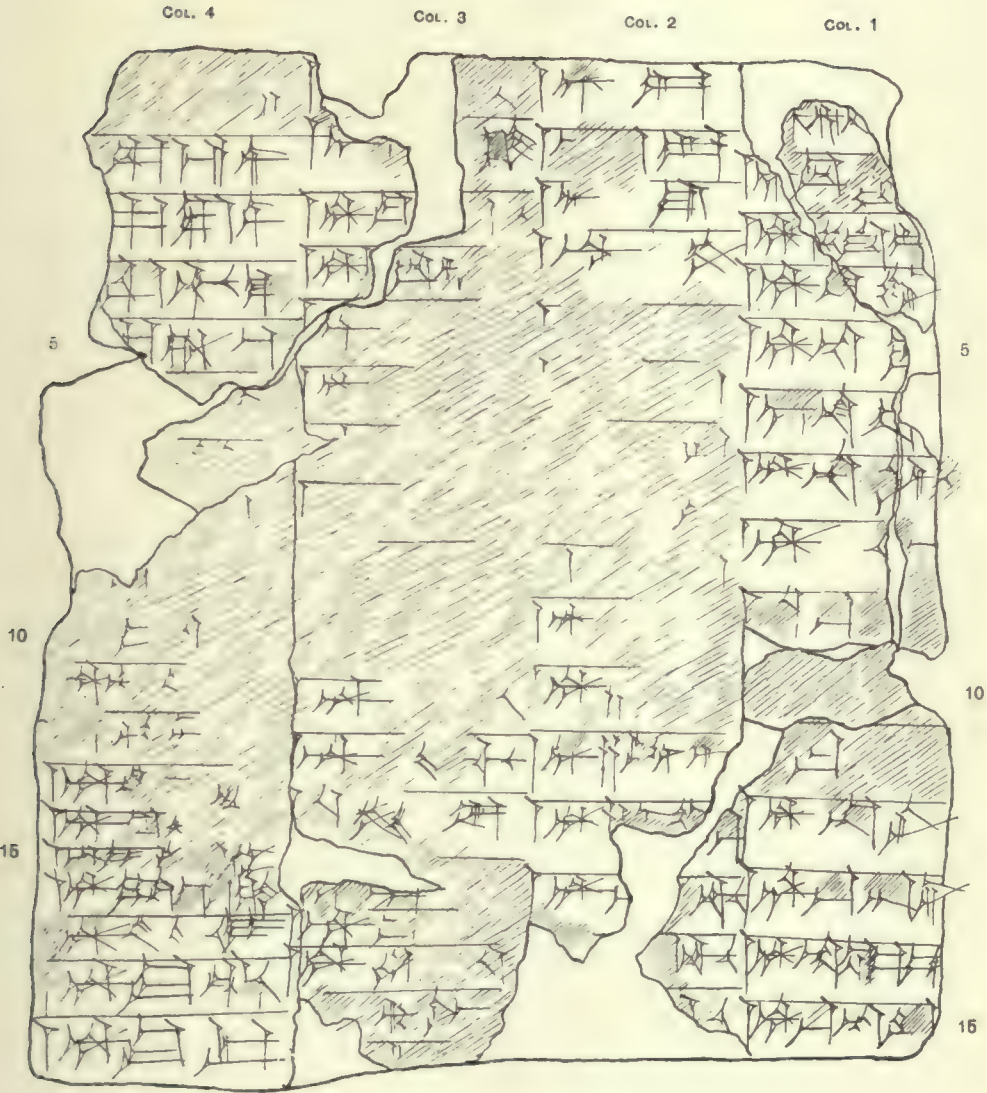






7

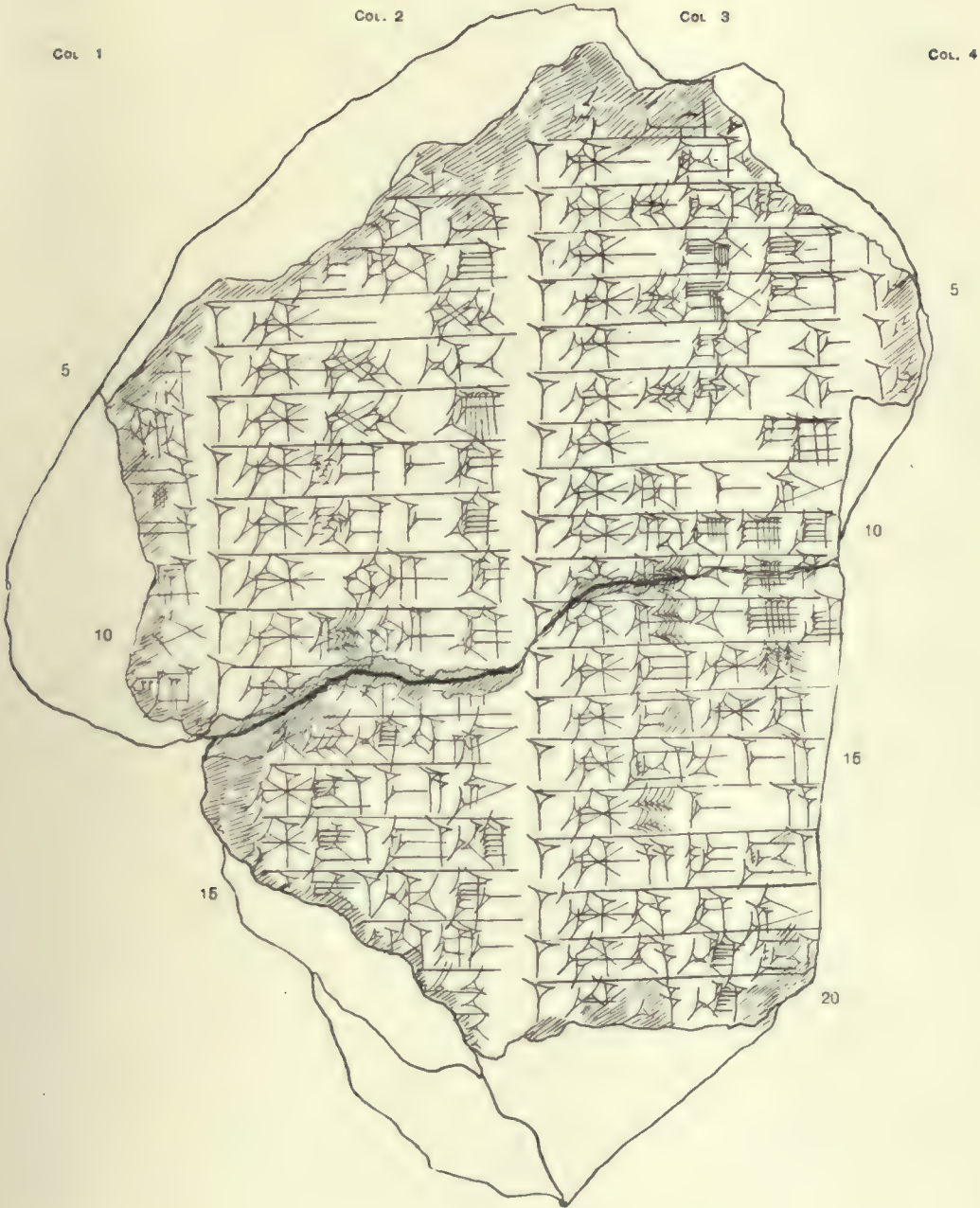
REVERSE





8

OBVERSE







8

REVERSE

Col. 2

Col. 1





9

OBVERSE

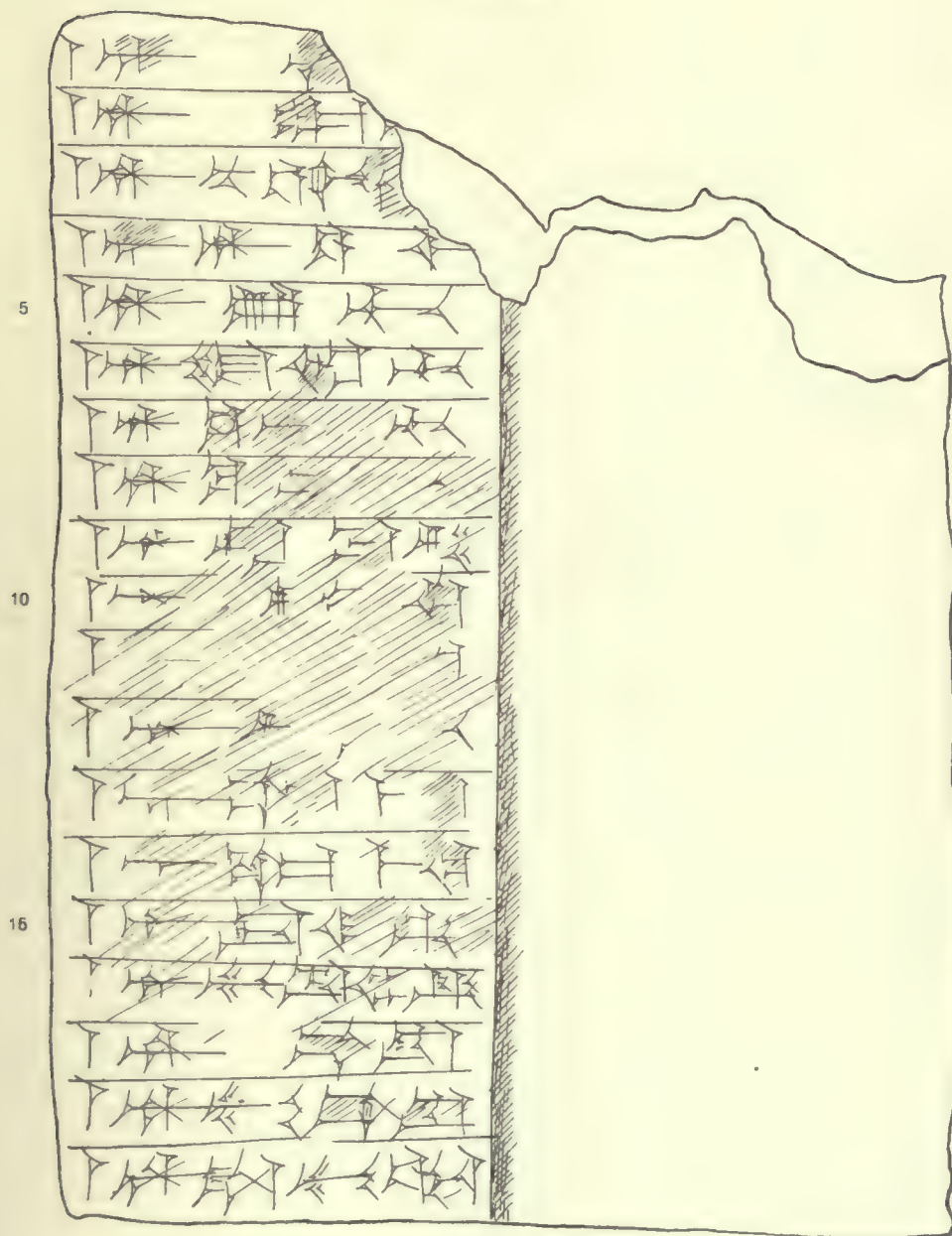






10

OBVERSE





11

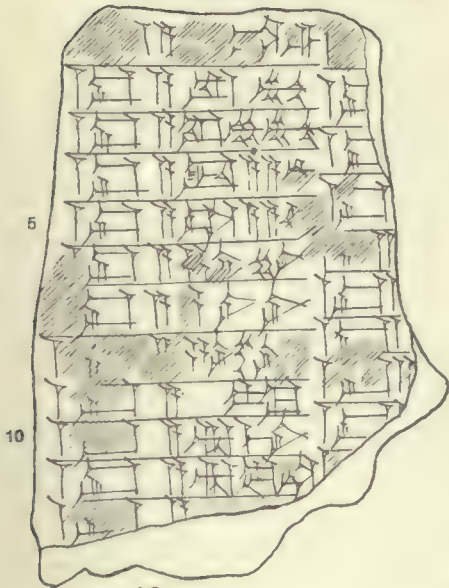
12

REVERSE

OBVERSE

Col. 2

Col. 1



13

14

15

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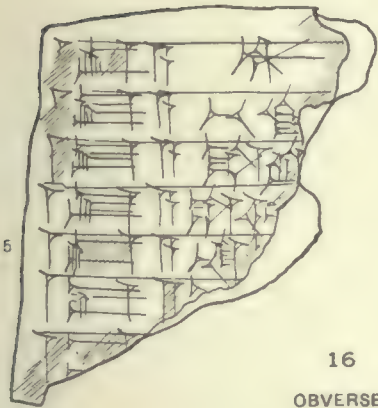
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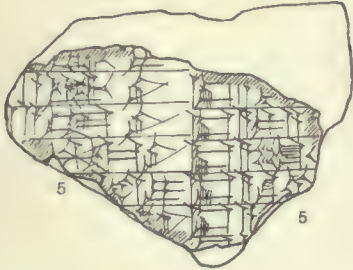
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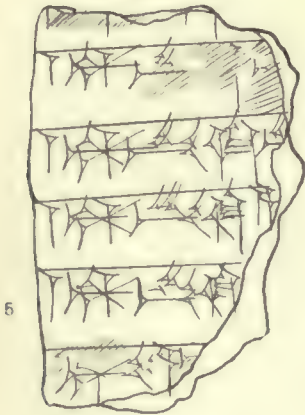






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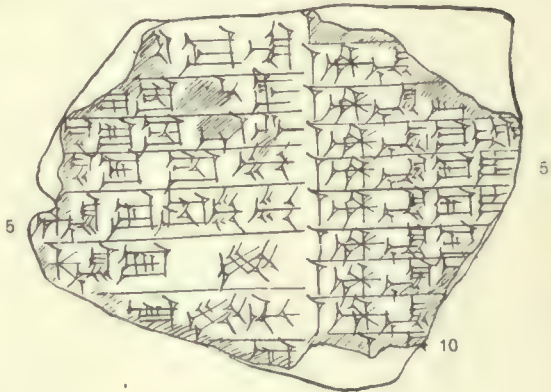
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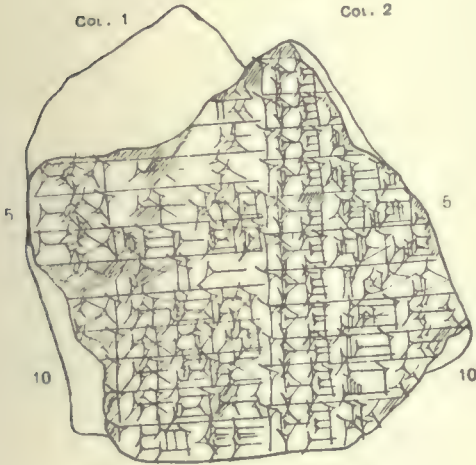


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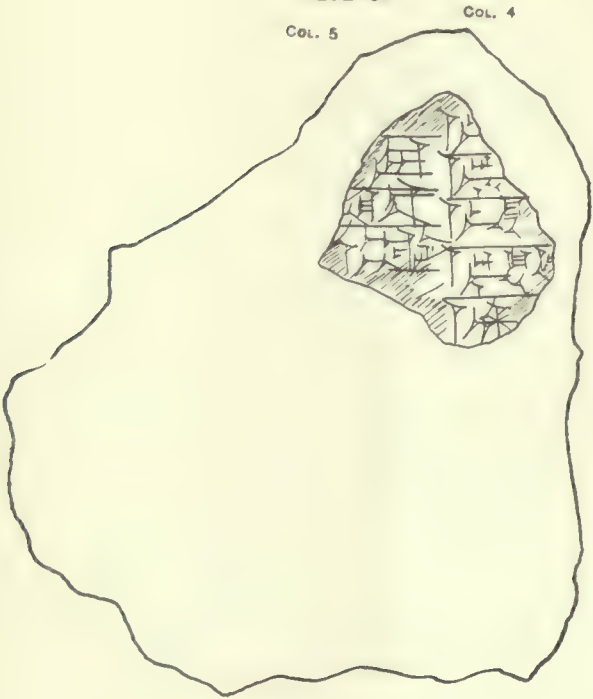




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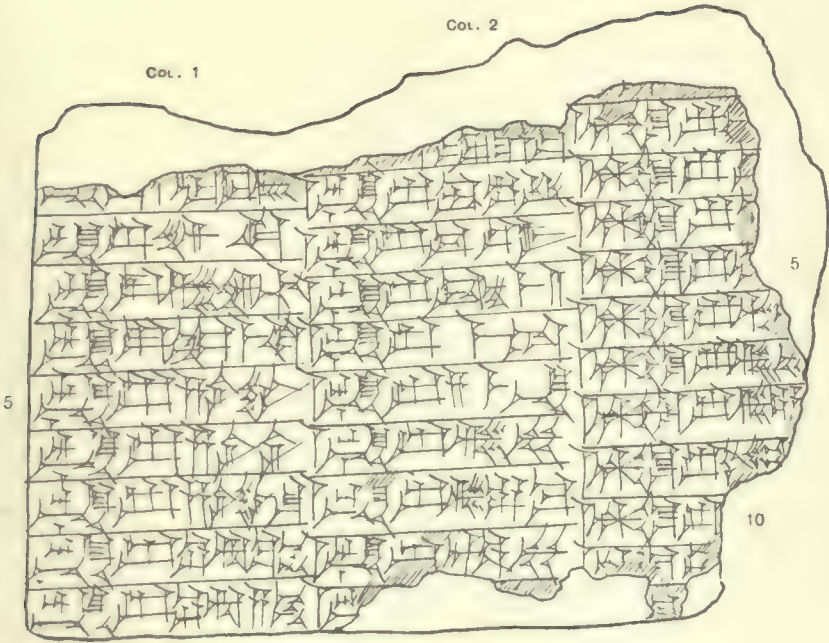


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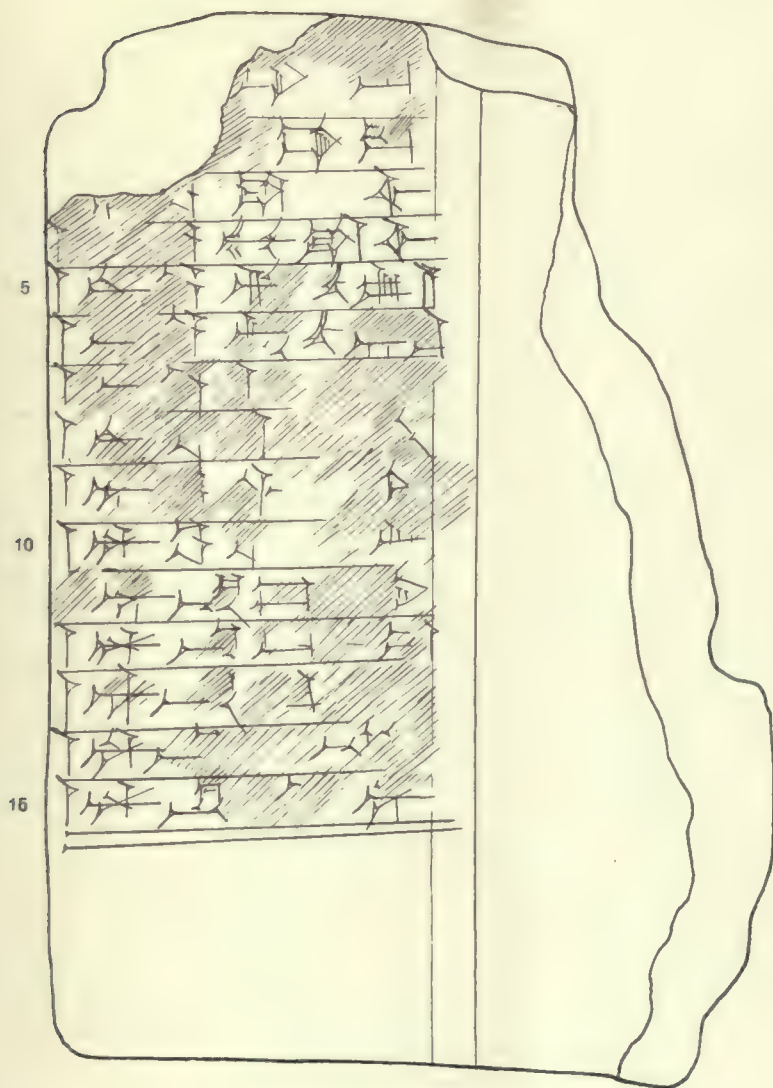






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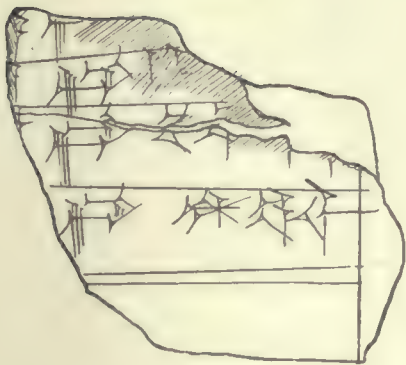






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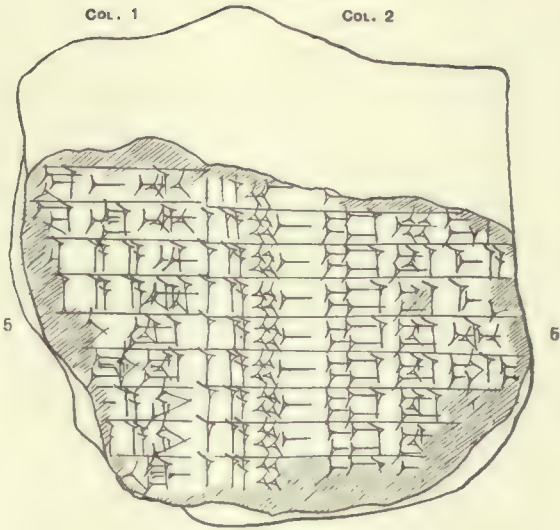


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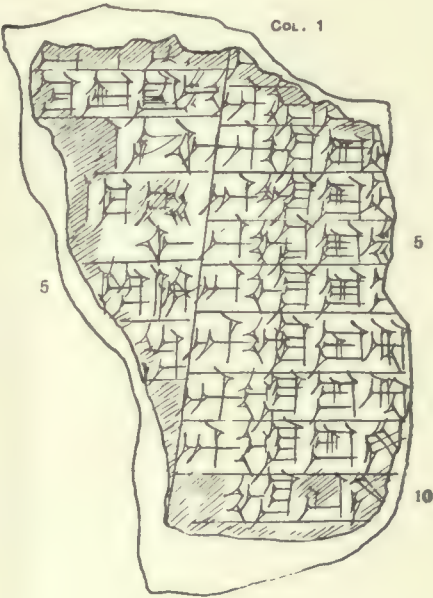


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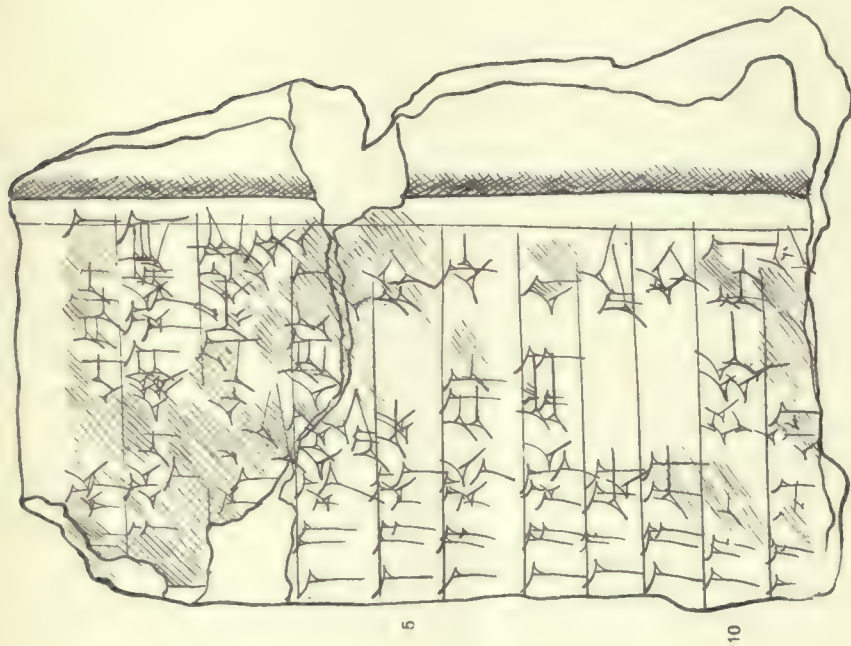
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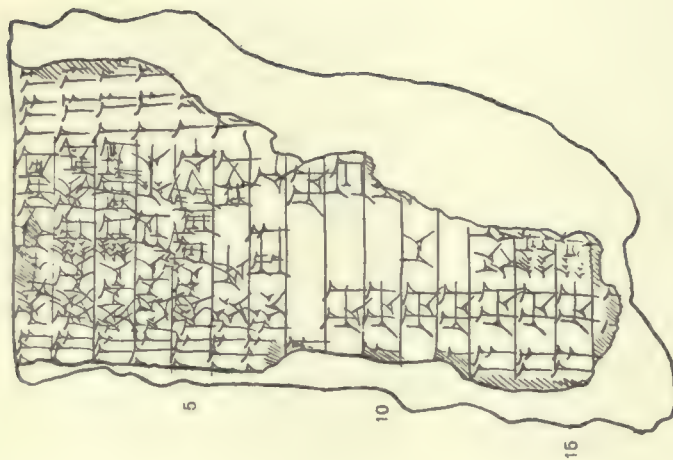


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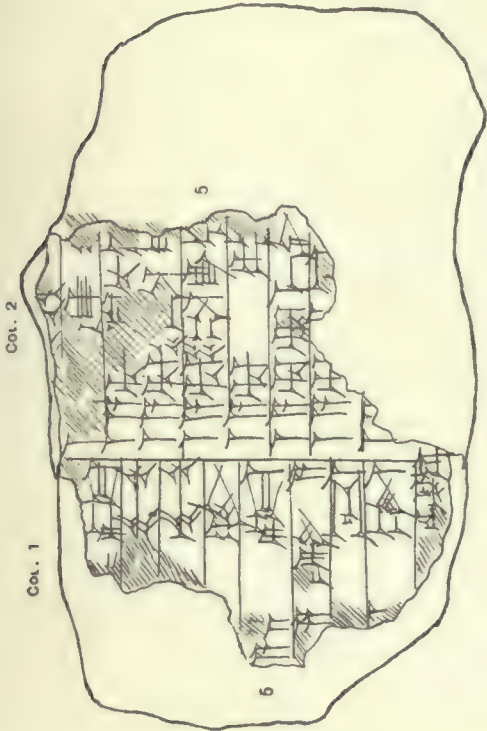
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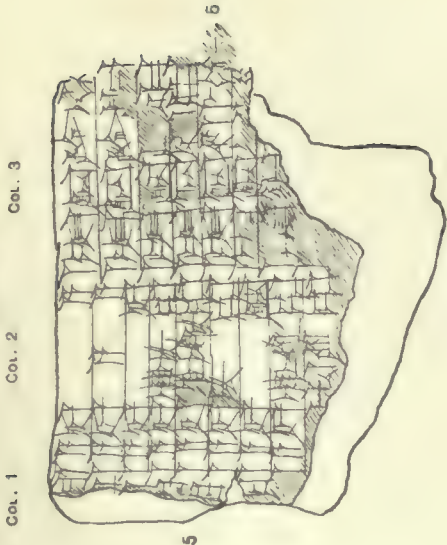




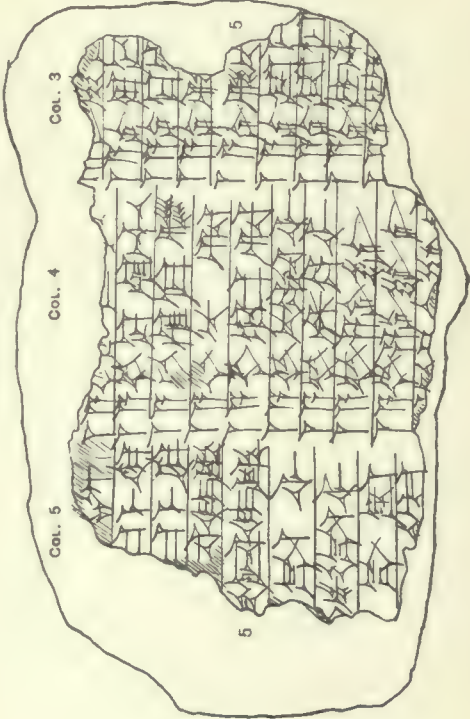
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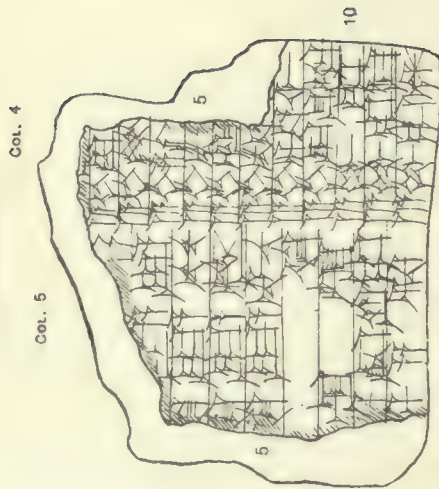
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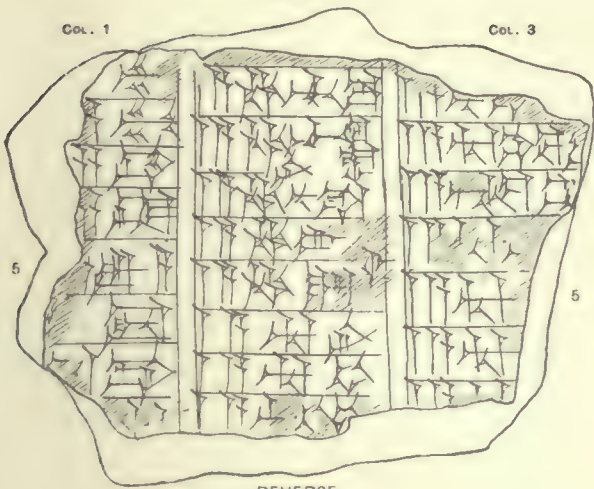
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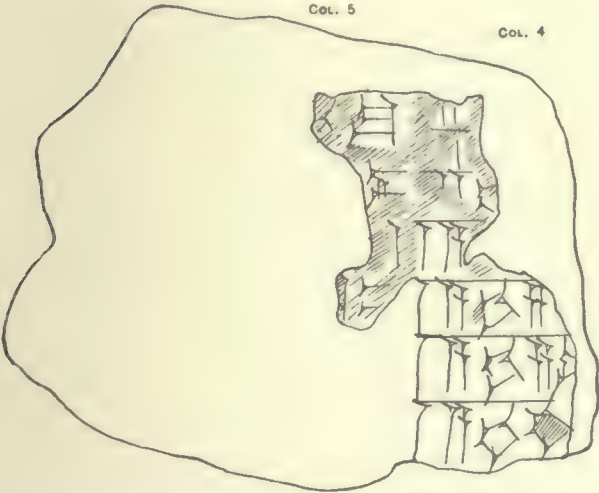


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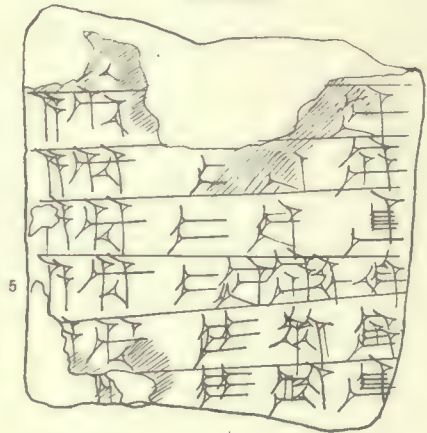


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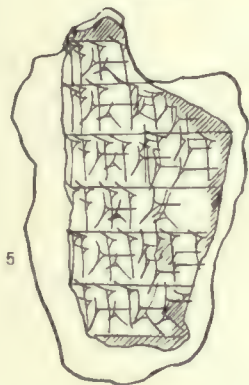
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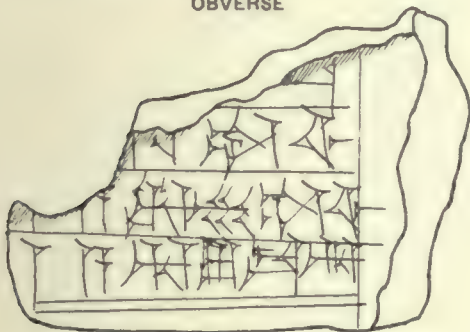
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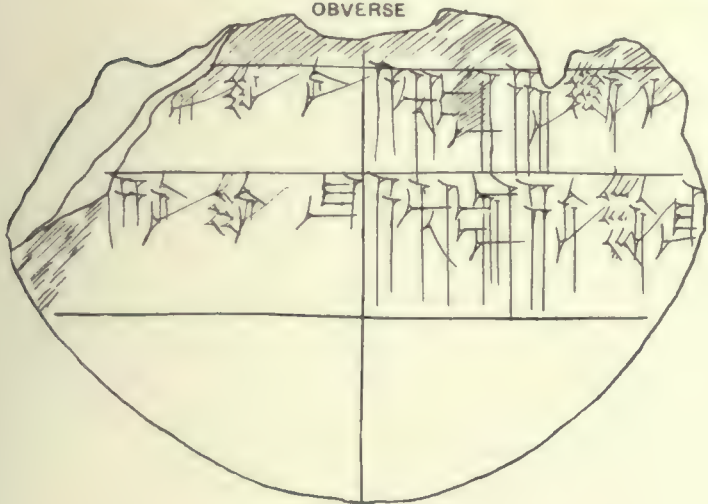
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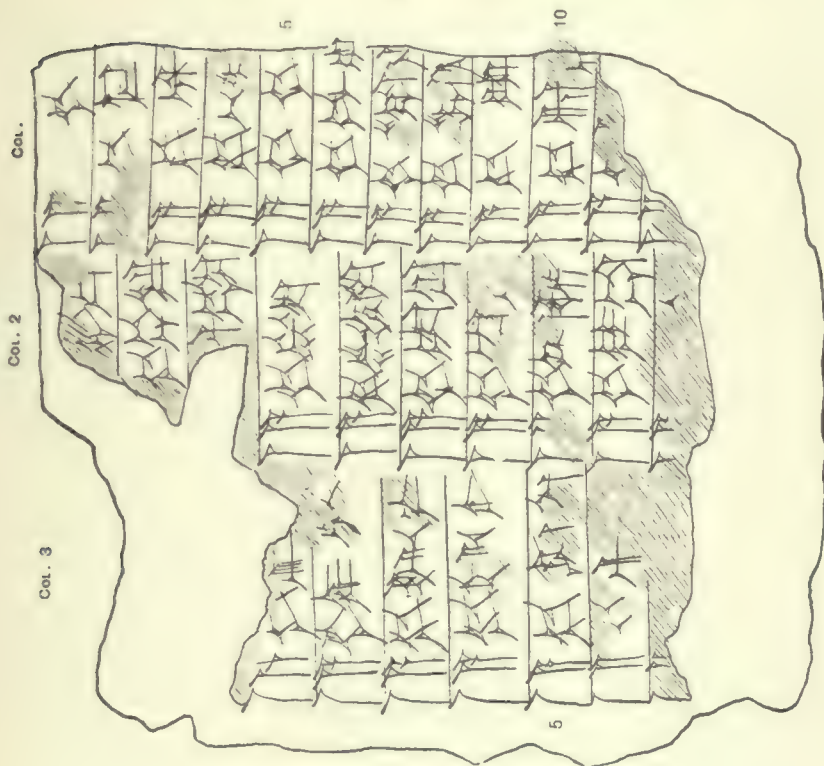






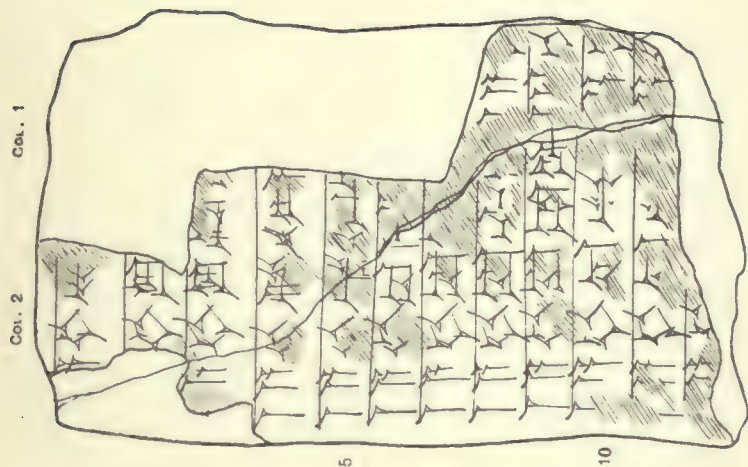
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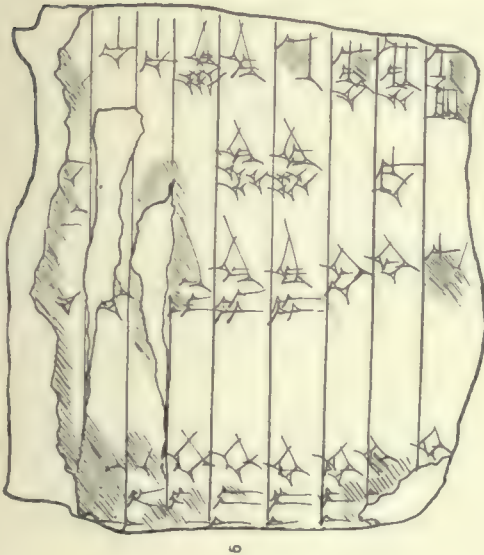
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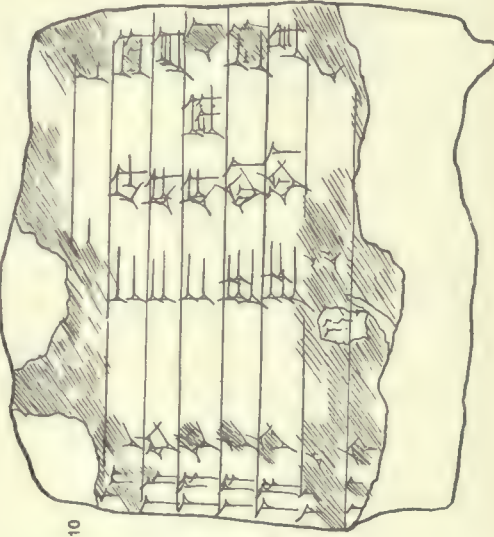
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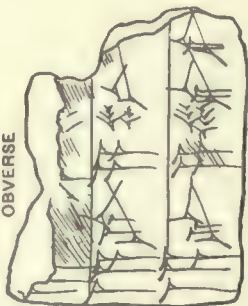


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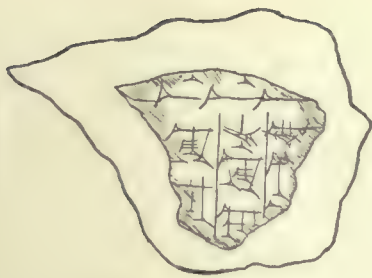
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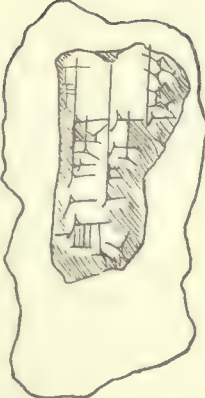
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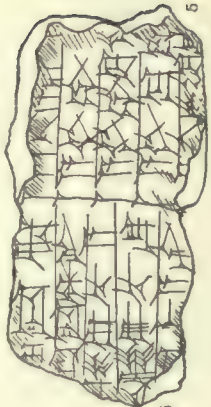


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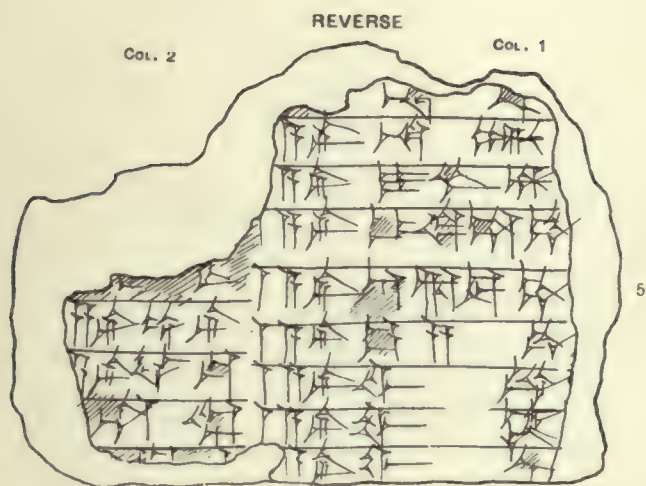
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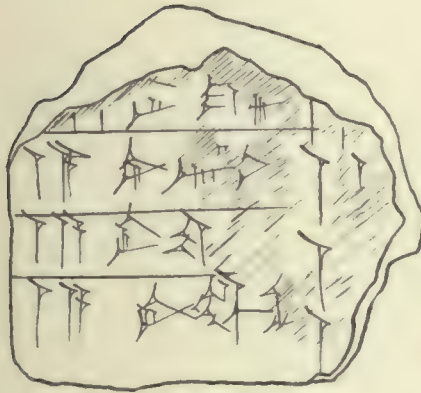
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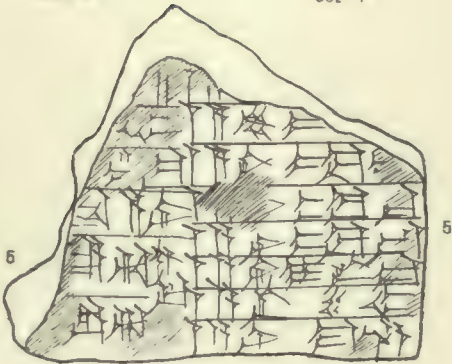


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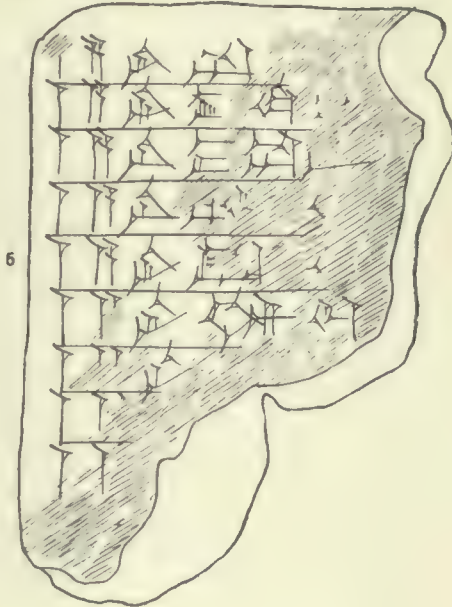
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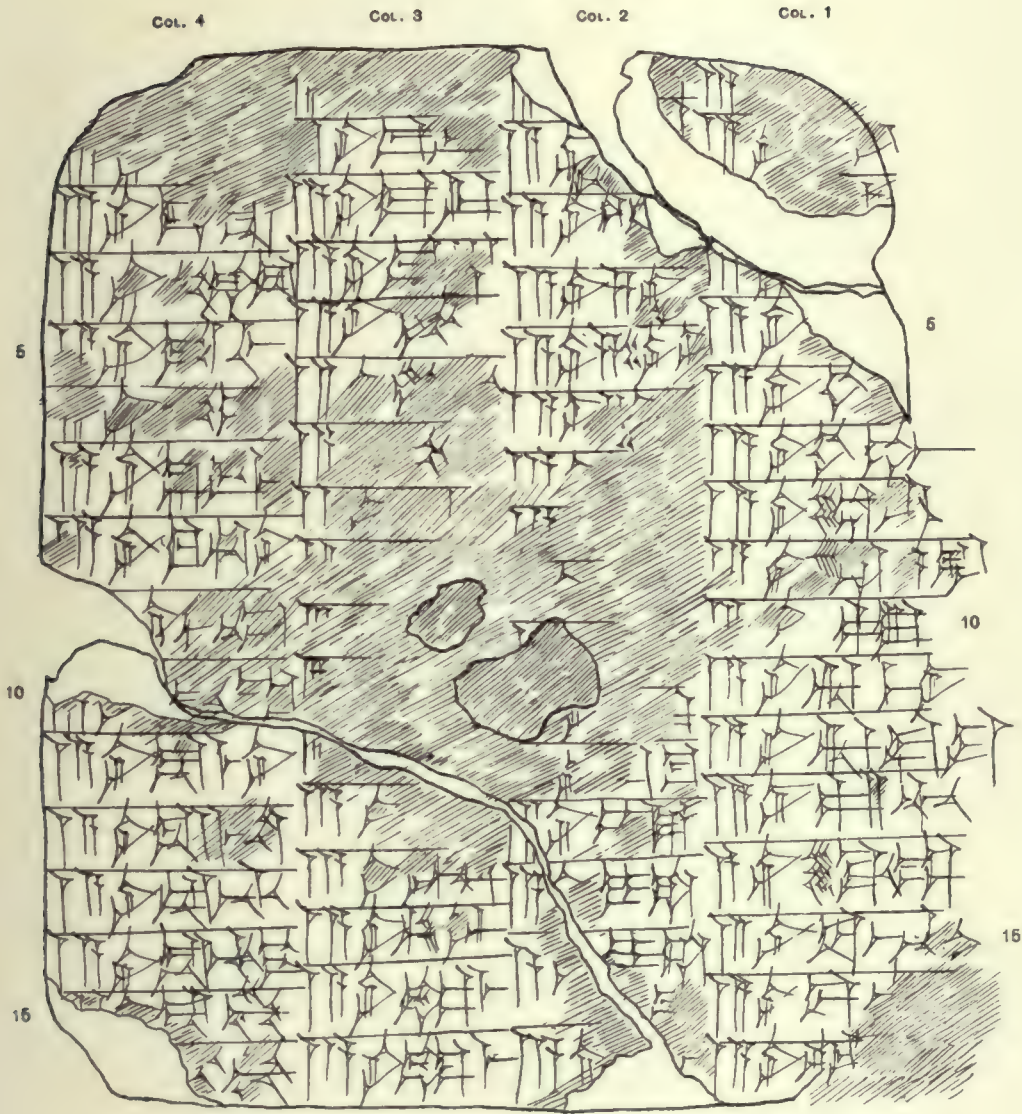
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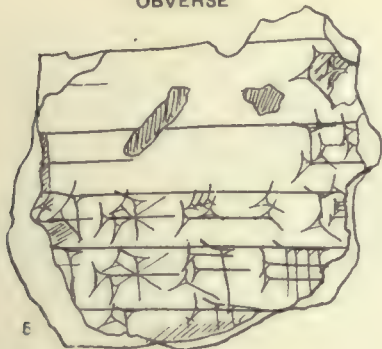






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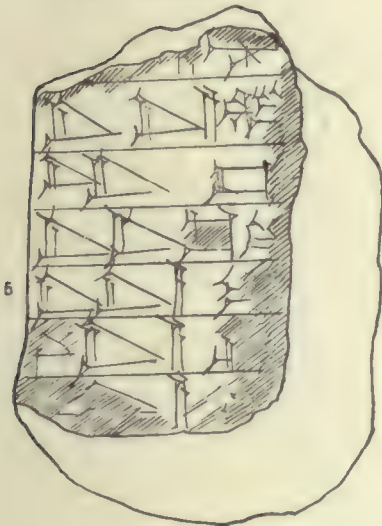
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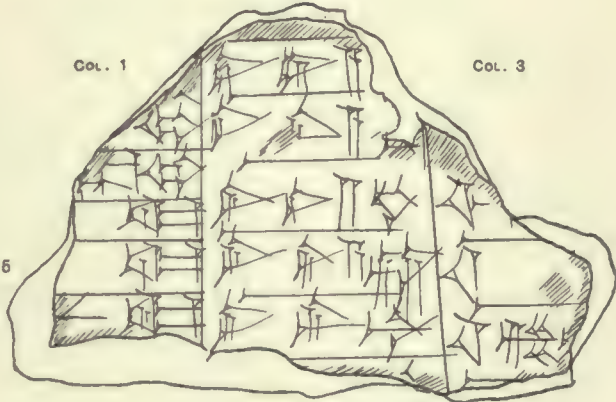
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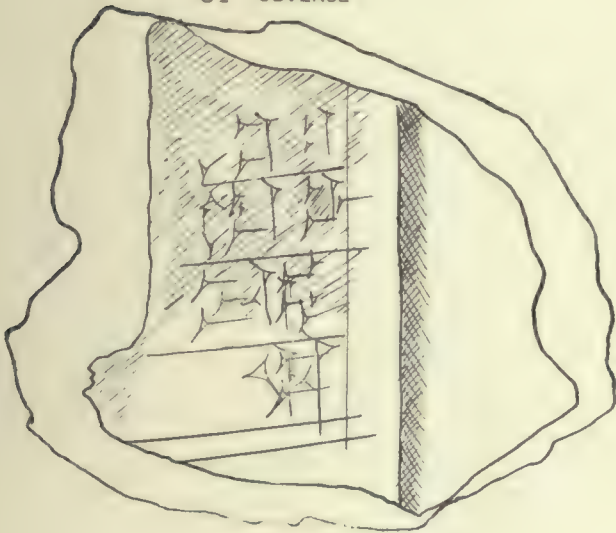
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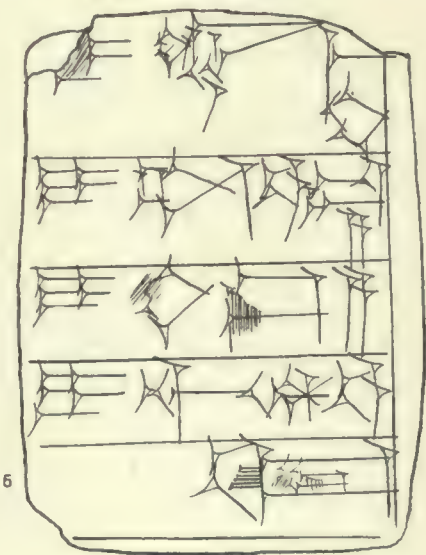
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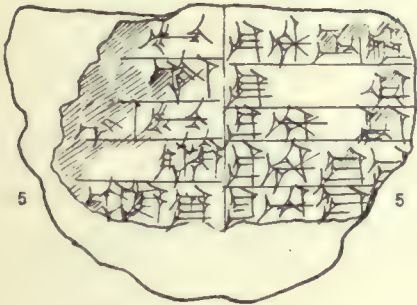


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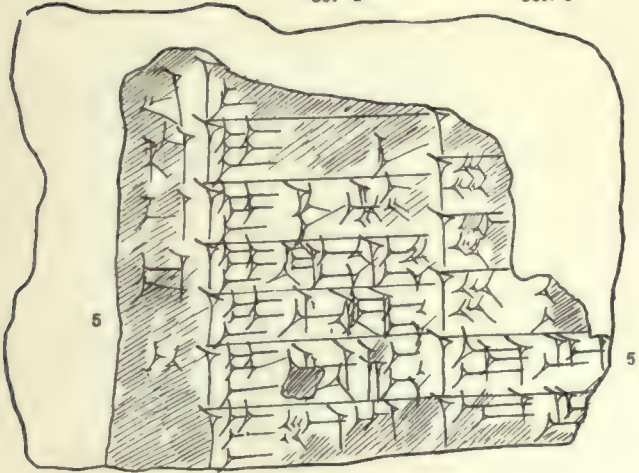
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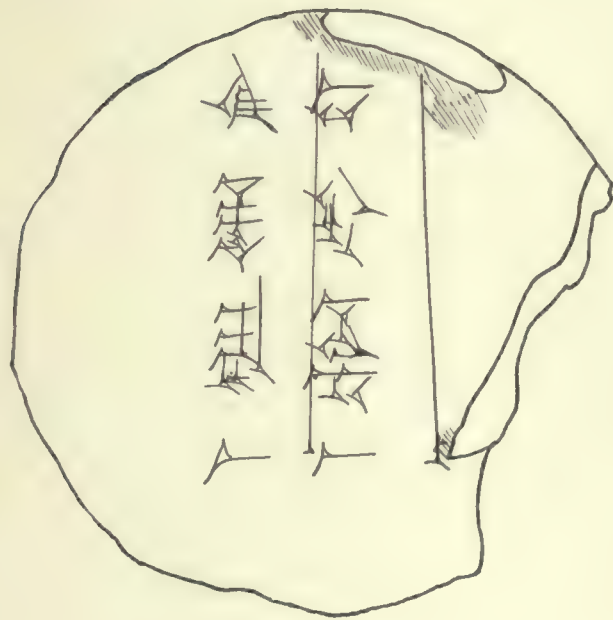




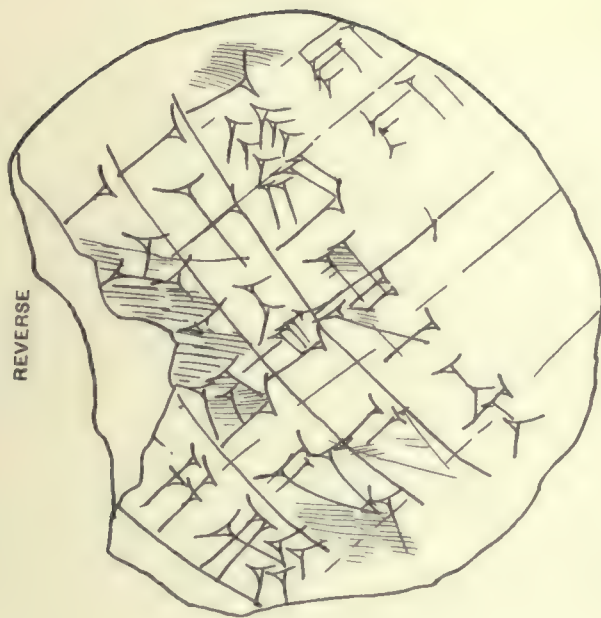


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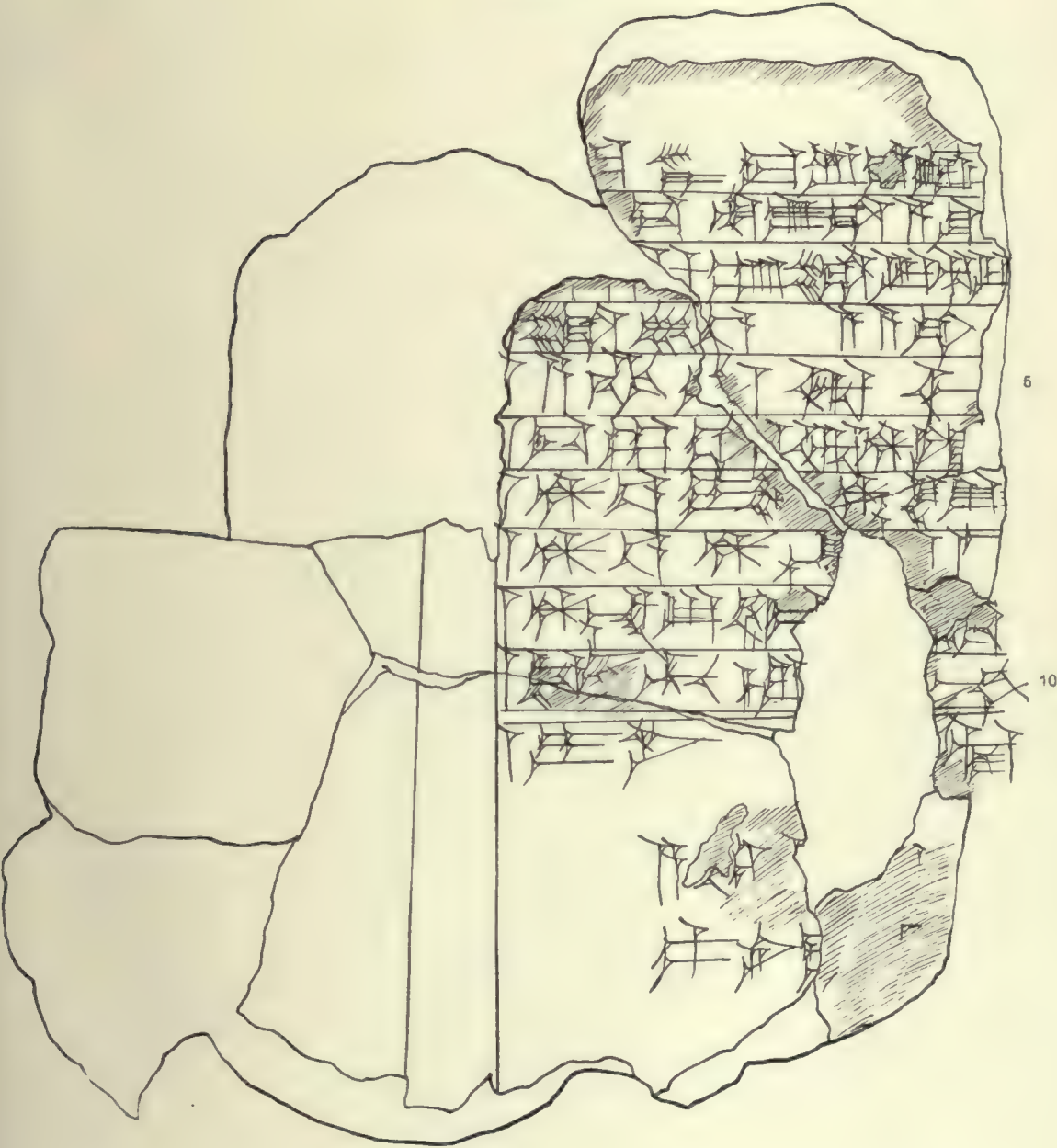
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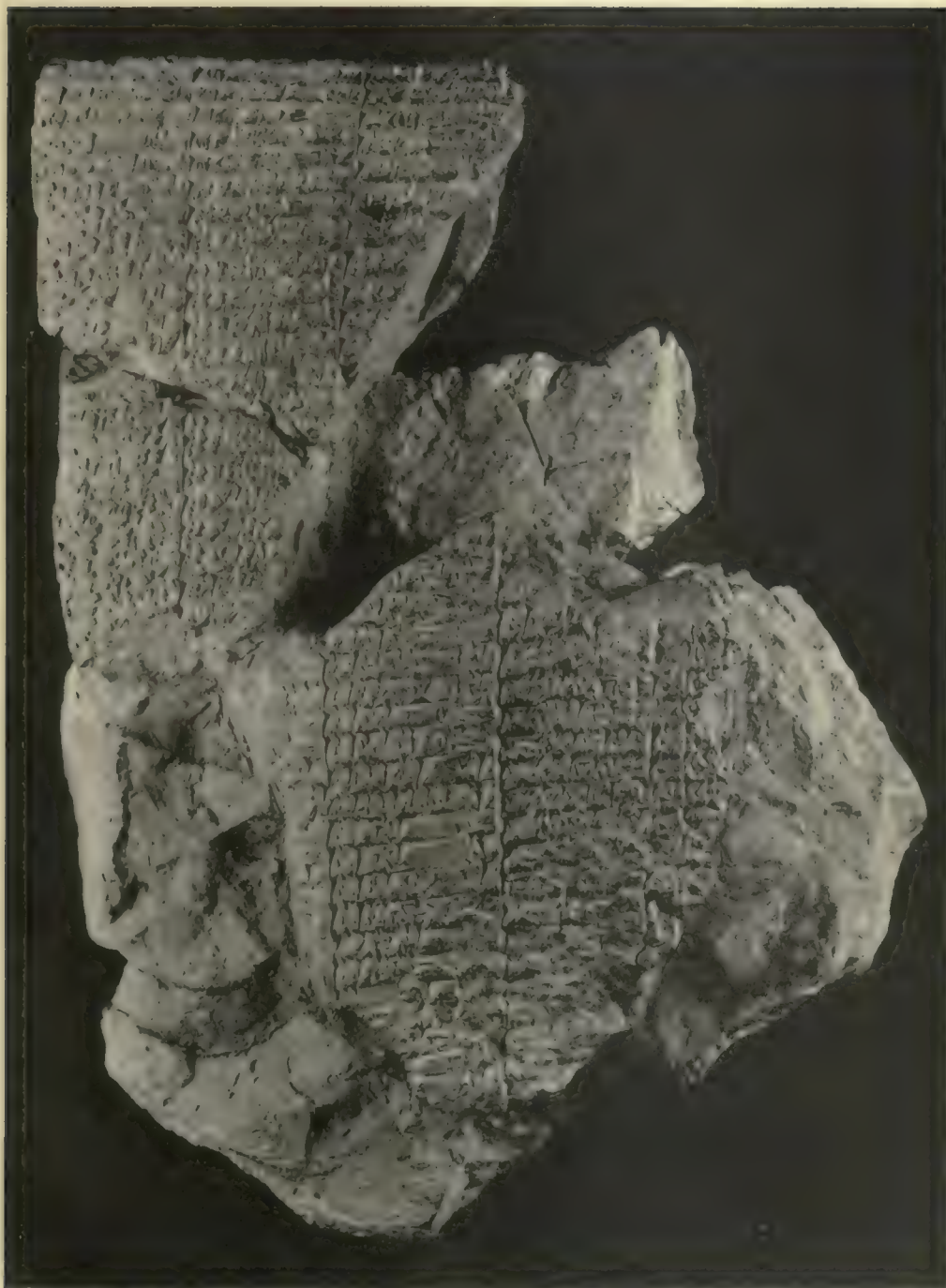






LIST OF AMORITIC PERSONAL NAMES. (OBVERSE)





LIST OF AMORITIC PERSONAL NAMES. (REVERSE)





UNIVERSITY OF PENNSYLVANIA  
THE UNIVERSITY MUSEUM  
PUBLICATIONS OF THE BABYLONIAN SECTION

VOL. XI

No. 3

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LISTS OF PERSONAL NAMES FROM  
THE TEMPLE SCHOOL OF NIPPUR

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LISTS OF SUMERIAN PERSONAL NAMES

BY

EDWARD CHIERA

PHILADELPHIA  
PUBLISHED BY THE UNIVERSITY MUSEUM

1919



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## BIBLIOGRAPHY AND ABBREVIATIONS

- AJSL *American Journal of Semitic Languages and Literatures.*  
 BAD G. A. Barton: *Sumerian Business and Administrative Documents from the Earliest Times to the Dynasty of Agade* (UMBS, Vol. IX, No. 1), Philadelphia, 1915.  
 BB A. Ungnad: *Babylonische Briefe aus der Zeit der Hammurapi Dynastie* (Vorderasiatische Bibliothek), Leipzig, 1914.  
 BE *Babylonian Expedition of the University of Pennsylvania, Series A.*  
 BL A. Ungnad: *Babylonian Letters of the Hammurapi Period* (UMBS, Vol. VII), Philadelphia, 1915.  
 BM *British Museum.*  
 Br R. E. Brünnow: *A Classified List of Cuneiform Ideographs*, Leyden, 1887.  
 CB C. E. Keyser: *Cuneiform Bullae of the Third Millennium B. C.* (Bab. Records in the Library of J. P. Morgan, Pt. III), New York, 1914.  
 CBS *Catalogue of the Babylonian Section.*  
 CT *Cuneiform Texts from Babylonian Tablets in the British Museum.*  
 DP Allotte de la Fuie: *Documents Présargoniques*, 1908-12.  
 DSGI F. Delitzsch: *Sumerisches Glossar*, Leipzig, 1914.  
 DSGr F. Delitzsch: *Sumerische Grammatik*, Leipzig, 1914.  
 GT A. Poebel: *Grammatical Texts* (UMBS, Vol. VI, No. 1,) Philadelphia, 1914.  
 GTD H. de Génouillac: *Tablettes de Dréhem*, Paris, 1911.  
 JAOS *Journal of the American Oriental Society.*  
 HGT A. Poebel: *Historical and Grammatical Texts* (UMBS, Vol. V), Philadelphia, 1914.  
 HLC G. A. Barton: *Haverford Library Collection of Cuneiform Tablets, or Documents from the Temple Archives of Telloh* (3 Parts), Philadelphia, 1905-14.  
 HPN E. Huber: *Die Personennamen in den Keilschrifturkunden aus der Zeit der Könige von Ur und Nisin* (Assyr. Bibliothek, Vol. XXI), Leipzig, 1907.



- In. *Inventaire des Tablettes de Tello Conservées au Musée Impérial Ottoman* (Mission Française de Chaldée). Divided:
- In. I F. Thureau-Dangin: *Textes de l'Époque d'Agadé*, Paris, 1910.
- In. II H. de Génouillac: *Textes de l'Époque d'Agadé et de l'Époque d'Ur*, Paris, 1911.
- In. III H. de Génouillac: *Textes de l'Époque d'Ur*, Paris, 1912.
- In. IV L. Delaporte: *Textes de l'Époque d'Ur*, Paris, 1912.
- LAD E. Chiera: *Legal and Administrative Documents from Nippur, chiefly from the Dynasties of Isin and Larsa* (UMBS, Vol. VIII, No. 1), Philadelphia, 1914.
- LBD A. Poebel: *Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon, chiefly from Nippur* (BE, Vol. VI, Pt. 2), Philadelphia, 1907.
- LC F. Thureau-Dangin: *Lettres et Contracts de l'Époque de la Première Dynastie Babylonienne*, Paris, 1910.
- LTD S. Langdon: *Tablets from the Archives of Drehem*, Paris, 1911.
- Man *Obelisque de Manišṭusu*, published by Scheil in MDP, Vol. II.
- MDP *Délégation en Perse. Mémoires.*
- Nic M. V. Nikolskji: *The Most Ancient Documents of the Chaldean Period* (in Russian), Petrograd, 1908.
- OBTR R. J. Lau: *Old Babylonian Temple Records*, New York, 1906.
- OLZ *Orientalistische Literatur-Zeitung.*
- PB A. Deimel: *Pantheon Babylonicum* (Scripta Pontificii Instituti Biblici), Romæ, 1914.
- Pt. I }  
 Pt. II } The three parts of the present volume.  
 Pt. III }
- IR, IIR, IIIR }  
 IVR, VR } H. Rawlison: *The Cuneiform Inscriptions of Western Asia* (Vol. I-V).
- RA *Revue d'Assyriologie et d'Archéologie Orientale.*
- RPN H. Ranke: *Early Babylonian Personal Names, from the Published Tablets of the so-called Hammurabi Dynasty* (BE, Series D, Vol. III), Philadelphia, 1905.
- RT *Récueil de Travaux Relatifs à l'Assyriologie et à l'Archéologie Orientale.*
- RTCh F. Thureau-Dangin: *Récueil de Tablettes Chaldéennes*, Paris, 1903.
- RTIh G. Reisner: *Tempelurkunden aus Telloh* (Mitt. aus den Orient. Sammlungen, Heft XVI), Berlin, 1901.

- SAD D. W. Myhrman: *Sumerian Administrative Documents from the Second Dynasty of Ur* (BE, Vol. III, Pt. I), Philadelphia, 1910.
- SAI B. Meissner: *Seltene Assyrische Ideogramme*, Leipzig, 1909.
- SAK F. Thureau-Dangin: *Die Sumerischen und Akkadischen Königsinschriften*, Leipzig, 1907.
- ST I M. I. Hussey: *Sumerian Tablets in the Harvard Semitic Museum, chiefly from the Reigns of Lugalanda and Urukagina of Lagash* (Harvard Sem. Series, Vol. III), Cambridge, 1912.
- ST II M. I. Hussey: *Sumerian Tablets in the Harvard Semitic Museum from the Time of the Dynasty of Ur* (Harvard Sem. Series, Vol. IV), Cambridge, 1915.
- TC L. Legrain: *Tablettes de Comptabilité, etc., de l'Époque de la Dynastie d'Agadé* (Mémoires de la Mission Archéologique de la Susiane, Vol. XIV), Paris, 1913.
- TD H. de Génouillac: *La Trouvaille de Dréhem*, Paris, 1911.
- TRU L. Legrain: *Les Temps des Rois d'Ur* (Bib. de l'École des Hautes Études, Vol. 99), Paris, 1912.
- TSA H. de Génouillac: *Tablettes Sumeriennes Archaïques*, Paris, 1909.
- UMBS Univ. of Pennsylvania. The Museum. (Present Series.)
- VS *Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin*.
- ZA *Zeitschrift für Assyriologie*.



## PREFACE

The present work completes the publication of the lists of personal names compiled in the Temple School of Nippur and unearthed by the several expeditions of the University of Pennsylvania. It was the writer's plan to publish in this part only the lists containing Sumerian names, and to add in appendix (Texts 51 to 57) some other tablets of the same general character which had been excavated by Dr. Peters at Yokha. But, while the work was in the course of preparation, other tablets were discovered, some of which should properly have been incorporated in the two preceding parts. Some of these new texts, being practically duplicates of others already published, have been dismissed with a brief mention. Others, however, merit publication and have been added to the volume after the Yokha tablets.

The addition of new texts, at a time when the work was nearly complete, necessitated some alterations in the order of succession of the names, and in some instances additional numbers, marked with letters, had to be inserted. All things considered, this little flaw is more than overbalanced by the unusual value of some of the added texts.

It is my pleasant duty to acknowledge my indebtedness to Prof. Morris Jastrow, Jr., for many important suggestions as to the interpretation of the names. My sincere thanks go also to Dr. G. B. Gordon, the Director of the University Museum, for having offered all possible help in the preparation of this work.

EDWARD CHIERA.

PHILADELPHIA, January 5, 1919.





## INTRODUCTION

### NEW CONTRIBUTIONS TO THE FIELD

Since the publication of the first two parts of the present volume, an important contribution to the study of onomastics has appeared in a series of articles on "Names" in Hasting's *Encyclopaedia of Religion and Ethics*. These are the work of several scholars and contain a wealth of valuable information. Of especial interest to us are the articles of Prof. A. T. Clay on "Babylonian Personal Names" and of S. Langdon on "Sumerian Names." Prof. Clay's work is concise and illuminating, and the writer regrets that it did not reach him in time for discussion in the introduction of his "Lists of Akkadian Personal Names." At present, he can do little else than to recommend it to the attention of scholars. Dr. Langdon's article is a valuable contribution to the difficult field of Sumerian onomastics. Its appearance offers a welcome opportunity for a fresh discussion of the whole subject.

Langdon divides Sumerian names in two large groups: (I) Names which represent a complete grammatical sentence and (II) Names composed of construct and genitive. The very large material under the first heading he further subdivides into: (1) Names referring to the cult of Mother Earth and her brother Tammuz; (2) Names referring to the goddess of begetting and weeping mother; (3) Names referring to the word of god; (4) Names taken from historical inscriptions; (5) Names taken from incantation texts; (6) Names referring to legends; (7) Names referring to sacred places, cities, temples, shrines; (8)

Names referring to personal interests of the individual; (9) Names referring to temporal kings; (10) Names asserting attributes of gods, adoration of their powers, etc.

It is clear, however, that subdivisions of this character could be multiplied *ad infinitum*, since the material covered by the names is most varied. Moreover, the subdivisions overlap, since a name may refer to the Mother goddess or to the word of god, etc., and, at the same time, have been taken from an historical inscription or from an incantation text, etc.

Under the second heading, "Names composed of construct and genitive," he places names compounded with *amar*-, *KA*+*ŠU-ša*-, *gim*- and *lù*-. It is strange that he should have omitted the largest group of all, *i. e.*, those compounded with *ur*-. In Sumerian names, *ur*- is practically equivalent in meaning with *lù*-; *gim*, in feminine names, corresponds to the *lù*- and *ur*- in masculine names. Langdon himself recognizes that the whole of his second group logically belongs to the eighth subdivision of the first group. In view of such overlapping, the entire system of classification becomes faulty. Furthermore, the list of names collected under the second heading is far from being exhaustive. Besides *ur*-, *amar*, *gim*, *lù*-, the author should have added at least *arad*-, *AZAG*-, *bur*-, *inim*-, *níg*-, *zà*-.

#### AKKADIAN AND SUMERIAN NAMES

Again, it is to be noted that the names compounded with *KA*+*ŠU-ša*-, or *KA*+*GAR-ša*-, are not Sumerian but Akkadian. *Ša* is undoubtedly the Semitic relative, and the clear Semitic character of these names is proved by such combinations as *Ka*+*ŠU-ša-a-bi*, +*ê-a*, +*ì-lí*, +*iš-tár*, +*la-ga-ma-al*, etc.

This confusion between Sumerian and Akkadian names necessitates a new investigation of the whole question. Langdon,

*e. g.*, asserts that "In the texts from the Sargonic period onward it is not easy to decide whether a name is to be read in Sumerian or to be translated into Semitic. For example, *Šar-ru-GI-ì-lí*, in which *kin* is represented by the Sumerian *gi*, which means *kinu*, 'faithful.'"

Now, while a certain difficulty in distinguishing Sumerian and Akkadian names does exist, the difficulty has been very much exaggerated. The name *Šar-ru-GI-ì-lí* is not difficult to explain. It is undoubtedly Akkadian and to be read entirely in that language. The only irregularity—a minor one at that—lies in the circumstance that the Sumerian phonetic value *gin* for the sign *gi* has been used instead of the Akkadian phonetic value *kin*, *gin*. Such a confusion is common in texts of the older period. When the Sumerians began to write down the foreign names of their Semitic neighbors they used indiscriminately any sign the phonetic value of which seemed to them best to represent the sound of the name to be written. Gradually a certain degree of systematization was reached, and it is in most cases possible to determine whether the phonetic value of a sign is to be regarded as purely Sumerian or purely Akkadian. Thus we find in early documents a large number of Akkadian names appearing under the guise of Sumerian phonetic writing: *ID-NE-NI-A* = *awîlija*, *ID-NE-LUM* = *awîlum*, *UM-MI-DA-BĀD* = *ummi-tâbat*, *DA-URU-BU* = *taribu*, *SAL+KU-ID-MI-NI-KU* = *SAL+KU-awîlišu*. Examples of this kind could be multiplied, but this would carry us beyond the limits of space in which this discussion must be kept. The writer expects shortly to publish a separate article on this subject.

At first sight a doubt may exist in the case of some names as to the language to which they belong, but a definite decision can generally be reached. In those instances in which a part

of the name is certainly Akkadian, there can be no doubt that the whole name is Akkadian and is to be read as such. What appears to be Sumerian will turn out to be a Sumerian phonetic writing of the Akkadian.

Naturally, no one would attempt to translate into Akkadian and to read in Akkadian a purely Sumerian name. The uncertainty arises only in the case of names composed of construct and genitive: the noun is generally written ideographically, and the second element of the name is, in the largest majority of instances, the name of a god or of a deified object. But even in this case we have several good rules to guide us in our choice:

(1) The name of the god mentioned. A large number of names of gods are used exclusively in Sumerian names, such as *<sup>d</sup>en-ki*, *<sup>d</sup>nanna*, *<sup>d</sup>ninni*, etc.<sup>1</sup> Others are exclusively Semitic, such as *ê-a*, *îš-tár*, *<sup>d</sup>da-gan*, etc. Whenever one of such gods is mentioned in a name, there is no doubt as to its language. There is, however, another class of god's names which may be used in both Akkadian and Sumerian, such as *AN*, *<sup>d</sup>EN-LIL*, *<sup>d</sup>EN-ZU*, etc. In this case other criteria need to be applied.

(2) From the time of the First Dynasty back to the earliest time, that is through the period in which the confusion between the two languages is most likely to appear, a Semitic verbal form is always written phonetically, never ideographically. In addition to this, a Semitic verbal form generally *precedes* the noun, while the Sumerian always *follows* it.

(3) This tendency of writing the Semitic element phoneti-

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<sup>1</sup> Cf. on the whole subject the excellent dissertation of Poebel: *Die Sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon* (Breslau, 1910). In the documents occasional exceptions are sometimes found to this rule. The use of the ideograph *<sup>d</sup>ninni* for *îš-tár* is the commonest of all. Occasionally one may also find a Sumerian name compounded with *ê-a*, a purely Semitic deity. But the very small number of such instances warrants us in considering them as errors, due to the carelessness of the scribes.



cally is also very pronounced even in the case of nouns, so that one might say that the old scribes themselves did their very best to avoid confusion between Sumerian and Akkadian. Thus they wrote *a-wi-il*, instead of using the ideograph *lù*, *wa-ra-ad*, instead of *uru*, etc. Moreover, even in the case of those words which are generally represented ideographically, such as *kù*(=AZAG)-, *ŠU*-, *KA*+*ŠU*-, etc., we can apply a rule similar to that used for the names of gods. Some of these elements are used in Akkadian and some in Sumerian names, but not any of them is used indiscriminately in both languages. Thus in the case of a name like *ŠU*-<sup>d</sup>*en-lil*, the deciding factor is not the name of the god, which can be used either in Sumerian or in Akkadian, but the ideograph *ŠU*-, which is only used in connection with names of Semitic gods. On the other hand, *Kù*(=AZAG)-<sup>d</sup>*UD* cannot be read *ellit*-<sup>d</sup>*šamaš* or *kasap*-<sup>d</sup>*šamaš*, because *kù* is exclusively used in Sumerian names.

Bearing these facts in mind, it will not be difficult to decide, in practically every case, the language to which a given name may belong. And even if some names, despite these criteria, should resist definite identification, the very small number of such as remain in doubt justify us in declaring that the problem of distinguishing between Sumerian and Akkadian names has been practically solved.

#### NAMES FROM LITERATURE

In the article above quoted, Langdon makes a real contribution to the study of Sumerian names, in bringing out two facts: (1) That some Sumerian names have been bodily taken out of existing literature, and (2) That a very large number of such names are abbreviated. His contention is substantiated by the



texts published in this volume. We find that the historical inscriptions, the liturgies, the hymns and, in general, every class of literature have contributed their share. As a rule, the scribes have selected for their personal names some sentences containing attributes of gods, such as *sīb-šà-aṣag-gi-pad-da*, *nin-kal-la*, *nin-šag-ga*, etc. But this is not always the case. Some names are sentences, recording facts or expressing wishes or regrets, which are very poorly adapted for their new rôle and, unless clearly designated as names by their context, would never be recognized as such. Cf. *mà-a-gè-eš gè-ti* (Pt. I, 296), translated in Akkadian as *aš-šum-ia li-[ib-lu]*, and which is very similar to the greeting formulas in old Babylonian letters: *aš-šum-mi-i-a li-ba-al-li-du-ka*<sup>1</sup>; *á-lù-bad* (Pt. I, 349), translated *a-ḫu-laḫ we-di-im*, *a-ḫu-laḫ mi-ti-im*; *bád-uru-na mu-un-gi-en*, "The wall of his city he has made firm" (Pt. I, 231).

In some instances the attempt has been made to give such phrases the aspect of personal names, by adding to them the sign *ur-* or *nin-*, etc. This makes the work of the translator even more difficult, and sometimes produces ludicrous results. Thus we have *ur-lù-ḡa-ma-ti* (Pt. III, 852), "The servant of 'May the Lord live for my sake!,'" or *nin-a-lù-ni* (Pt. III, 1122), "The lady of 'How long her lord. . . ?'"

In many instances, the phrases selected to serve as personal names were of such length as to be entirely unadapted for everyday use. The scribes therefore resorted to abbreviation. They may or may not have relied on the fact that the phrase in question was sufficiently well known to be recognized, even in an abbreviated form. Two tablets published in this volume, Nos. 27 and 29, are duplicates of the same text. But while

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<sup>1</sup> BL 27, 7-8. Cf. also Note 2 on p. 66.

No. 27, a large tablet, gives the names in full, No. 29 abbreviates them in some instances to about one half their original length. Unfortunately both tablets are in a poor state of preservation, so that the identification of some signs remains in doubt, and consequently also the translation. Among the longest names contained in tablet 27 we find (a): *ur-nisag-gè* <sup>20</sup>*šú-man-e nu-mu-un-zi-ra a si-i-im-zi*; (b) *ur-al-ê'(d)-de* <sup>21</sup>*igi-dú(?) al-ê'(d)-de ba-ni-ib-si-gi* (Pt. III, 1006, 1010). The tablet has other names of equal length, but only partially preserved.

It is not at all strange that names of this kind should have been abbreviated. But in their endeavor to save time and effort the old Babylonian scribes managed to mutilate even much shorter names. Thus *sib-šà-aṣag-gi-pad-da* has been variously abbreviated as *sib*, *sib-šà-aṣag-gi*, *šà-aṣag-gi*, *aṣag-gi*, *gi-pad-da*, *pad-da*. All these names occur in the documents and all are to be traced back to a common original.

Thus we see that, in order to shorten a name, the scribes did not always resort to the expedient of cutting it off at one end, but chose at random any element which appeared to them to be sufficiently representative of the complete name.

This practice makes the work of the interpreter much more difficult than would at first appear. In many instances, the fact that a name can be easily translated, without violating any rule of grammar, is no proof that the meaning attached to it is the right one. To be able to decide the point, one must be positive that the name has not been abbreviated and, if it has, what is the complete form. Unless we obtain this certitude, no translation can be relied upon as necessarily correct. Thus in the case of *SAL+KU-lù-ra* (Pt. III, 1143) the verbal form is missing and a translation "Sister to the man" would be entirely misleading. In the same way *SAL+KU-da* (Pt. III, 1138) and

*šeš-da* (Pt. III, 1191) must be compared with *lugal-da*, which in its turn is an abbreviation of *lugal-da-nu-me-a*, "To the king there is not (a rival)."

#### CHARACTER OF THE TEXTS

The lists of Sumerian names here published are similar in their construction to those of Akkadian names which have appeared in the second part of this work. Here, as there, the names are divided according to the initial element with which they are compounded. It is worth noticing that all these Sumerian names are religious in character. A large number of them, such as those compounded with *ur-*, *lù-*, *arad-*, *gê-me-*, clearly state the worshipper's relation to the deity; others, in which the first element is the name of a god, have the primary purpose of praising the deity's special attributes; still another group, formed by names compounded with *lugal-*, *SAL+KU-*, *nin-*, *šeš-*, etc., belong to the class of theophorous names, because the terms king, sister, lady, brother, etc. refer directly to gods. This is established by the fact that quite a number of the names here published, and which are compounded with *lugal-*, *nin-*, etc. are identical with others formed with names of deities. In addition to this, some names of this character have been found in the documents preceded by the determinative for deity, and are therefore to be classed with the names of gods. Instances of this kind are: *lugal-an-ni* (No. 265), an abbreviation of *lugal-an-ni-pad-da* (PB, 1872); *lugal-á-zi-da* (No. 227=PB, 1859); *lugal-dû-aṣag-ga* (No. 230=PB, 1905); *lugal-ġé-gál* (No. 214=PB, 1936); *lugal-me-lám* (No. 205=PB, 1981); *lugal-nir-gál* (No. 224=PB, 1988).

These divine names are not to be considered as the personal

names of the gods, but simply as appellatives. It is difficult to decide whether the term *lugal* was applied to the chief god of the city or to the deity to whom the worshipper was especially devoted, *i. e.*, his patron god. From what we learn in incantation texts, where every suppliant is wont to dwell at length on the special merits and attributes of his own chosen deity, one is led to infer that *lugal* is probably the protecting god of the individual. In the same way, the names compounded with *nin* will refer either to the chief goddess of the city, or to the protecting goddess of the individual worshipper. We must note, however, that quite a large number of the names compounded with *nin* will probably refer exclusively to "Ninni, the lady *par excellence*."

The lists of Sumerian names differ chiefly from the Akkadian, in not showing the artificiality of which notice has been made in the introduction of Pt. II<sup>1</sup>. With the exception of two lists of names compounded with *SAL*+*KU* and *šeš*, which are practically identical, the Sumerian lists compounded with different initial elements fall into distinct categories, and there is little or no possibility of restoring doubtful names by analogy with others.

Whatever agreement there may be between two lists is never carried very far, and the order of succession of the names is also generally different. Even in theophorous names compounded with *lù-d*, *ur-d*, *gê-me-d*, *kù-d*, etc., the names of the gods mentioned and the order in which they are given is not always the same. In fact this differentiation is carried to such an extent that in some cases two tablets, containing the same group of names, greatly differ from one another.

This has rendered the task of restoring a complete text out of the many tablets and fragments very difficult and, to

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<sup>1</sup> Cf. discussion on pp. 101-102.



avoid unnecessary confusion, the most irregular documents have been transliterated separately.

A tendency towards artificiality, one might even say systematization, is to be noticed in the very large number of names compounded with the element *ur*. In compiling such lists, the scribes began with stating the object of worship, such as "the street, the gate, the sheepfold," etc., and then proceeded to enumerate in detail the special characteristics of the objects mentioned, as the "large street, the holy street," etc. It so happens that many of these characteristics are common to the different objects, so that these groups of names are strikingly similar. But the tendency to make all of them identical in their contents has been resisted. A comparison of the various groups will show that they do not entirely agree. Cf. *ur-sil* (No. 728 ff.) with *ur-dúr-dingir* (591 ff.), *ur-me* (619 ff.), *ur-šešlam* (725 ff.), *ur-USLAN+GUNU* (835 ff.), *ur-ká* (873 ff.) and *ur-amaš* (908 ff.)

A good illustration of this differentiation is found in section 728 ff. There a group embracing the names *ur-sil*, *ur-sil-úr-ra*, *ur-sil-dúr-ra*, *ur-sil-aṣag*, *ur-sil-sag*, *ur-sil-maḡ*, *ur-sil-ṣi-da*, *ur-sil-gíd-da*, *ur-sil-sû*, *ur-sil-ninnû*, *ur-sil-dagal-la*, *ur-sil-si-ga*, is immediately followed by another group of entirely different composition: *ur-ê*, *ur-ê+gi-li*, *ur-ê+líl-lá*, *ur-ê+bur-ra*, *ur-ê+el-lu?*, *ur-ê+gír-su*, *ur-ê*, *ur-ê-dú-a*, *ur-ê-gé-a*, *ur-ê-nun-na*.

### THE GROUPING OF THE NAMES

In the lists here published the grouping of the names does not follow any hard and fast rule, as was the case in the Syllabary, where a definite arrangement was consistently followed.<sup>1</sup>

<sup>1</sup> Cf. discussion on p. 29 ff.



Yet the scribes did not place together at random all the names that could be formed with any given initial element. A certain order can still be observed, though in some instances the reasons that may have prompted the compilers to decide on the order of succession of the different names are difficult to determine. In a general way, one may say that the names in our lists are grouped together according to the following principles:

(1) Their similarity in meaning. Thus we find that the name *ur-dúr*, "Servant of the dog," is immediately followed by *ur-nim*, "Servant of the fly," *ur-nig*, "Servant of the bitch," *ur-...<sup>ka</sup>*, "Servant of the...-fish." In the same way we see grouped together the names *ama-UGU*, *ama-gan*, *ama-ù-tud*, *ama-nu-ù-tud*, *ama-a-tud* (Nos. 1640 ff.), all having reference to the goddess in her quality of mother. The natural association of ideas between the terms shepherd and protector has probably influenced the scribe in placing together the names *lugal-síb*, *lugal-síb-kalam-ma*, *lugal-uru*, *lugal-urigal* (Nos. 318 ff.). Names containing geographical elements are naturally brought together: *lù-nibru<sup>ki</sup>*, *lù-urí<sup>ki</sup>*, *lù-ì-si-in<sup>ki</sup>-na*, which are followed by other names of places, the sequence being only interrupted, with no apparent reason, by *lù-làl-pad-da* (No. 118) and *lù-sá-dug* (No. 122).

(2) Identity of the first sign. Here belong the large groups which have one element in common and which have been discussed above.<sup>1</sup> In many of the names, the identity of the first sign will also produce a similarity of meaning, but this is apparently secondary. Cf. *nin-gé-gál*, *nin-gé-dū*, *nin-gé-dū-an-na* (Nos. 1167 ff.); *lugal-á-zi-da*, *lugal-á-maḡ*, *lugal-á-dáḡ* (Nos. 226 ff.); *<sup>d</sup>nin-líl-zi*, *<sup>d</sup>nin-líl-zi-mu*, *<sup>d</sup>nin-líl-zi-šà-gál*, *<sup>d</sup>nin-líl-zi-kalam-ma* (Nos. 1284 ff.).

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<sup>1</sup> Cf. p. 195 f.

(3) Identity of the last signs. Thus *ur-áš-bar-ra* is followed by *ur-gi-bar-ra* (Nos. 653-54) and *lugal-gab-gál* by *lugal-nir-gál* and *lugal-ab-gál* (Nos. 223-25). One of the clearest instances in which the order of succession of the different names has been due entirely to the signs employed in their construction is found in Nos. 766 ff.: *ur-gi*, *ur-gi-gi*, *ur-gi-éš*, *ur-gi-tún*, *ur-tún*, *ur-tún-za*, *ur-gír*, *ur-gír-za*, *ur-za-na*, *ur-za-na-ru*, *ur-na* . . . ., *ur-na* . . . .

(4) Shape of the signs. Names compounded with the same sign, though employed with different meanings and with different phonetic values, are grouped together: *ur-éš* (sign *AB*), *ur-éš-a*, *ur-unu* (sign *AB+ŠEŠŠIG*), *ur-ab*, *ur-abzu* (Nos. 685 ff.).

Sometimes in our texts the same name is repeated twice or oftener without variation. But since this happens only in names formed with a noun in the construct and the genitive, and never in the case of those embodying a complete grammatical sentence, it follows that we must assume different phonetic values for the second element of the names thus repeated. So, *e. g.*, *ur-PA* appears four times, and I have assigned to the four names the most common values *ur-pa*, *ur-ġud*, *ur-sìg*, *ur-kun* (Nos. 853 ff.). Similarly *ur-UŠ*, appearing three times, is to be transliterated as *ur-uš*, *ur-ġiš*, *ur-guruš* (Nos. 681 ff.). But in some instances it is difficult to decide what phonetic values the scribe intended to use. So in *ur-KI-IZI*, the group *KI-IZI* has quite a number of different values and meanings<sup>1</sup> and our tablet is broken after the ideograph had been repeated three times. Since we do not know in how many names the same element was intended to be used, it is impossible to assign any value or meaning to the remaining three.

<sup>1</sup> Cf. note 5 on p. 216.

This repetition of the same ideograph occurs very frequently also when the second element is a geographical name. So we may argue that there must have been at least three cities called *BĀD<sup>ki</sup>*, since *lù-BĀD<sup>ki</sup>* recurs three times (Nos. 199 ff.). But even in this respect our documents do not always agree. One of our texts seems to recognize only two cities with that name. In the same way, *lù-A-ĜA<sup>ki</sup>* (No. 123 ff.) is generally repeated twice, except in a single text which reproduces it three times. Are we to deduce from this that the third city called *A-ĜA<sup>ki</sup>* was of little importance, and therefore generally omitted, or shall we attribute the variant to the carelessness of the scribe?

(5) Grammatical construction. In a last subdivision we may place the names which fall together because they are identical in their grammatical construction. For example: *lù-dúg-ga*, *lù-dúg-ga-mu*, *lù-al-dúg-ga*, *lù-kal-la*, *lù-kal-la-mu*, *lù-al-kal-la*, *lù-gi-na*, *lù-gi-na-mu*, *lù-al-gi-na* (Nos. 82 ff.). But this rule does not seem to have been carried out consistently, because names of the same construction, such as *lù-gu-la*, etc. and *lù-banda*, etc. (Nos. 163 and 166), are found separated from the group above mentioned.

#### SIMILAR DOCUMENTS

Some Sumerian lists of personal names have already been published. H. de Génouillac, in the second volume of the *Inventaire des Tablettes de Tello*, gives us portion of two long lists. I quote from his book, changing only the accents, so as to bring them into accord with those used throughout the volume.

"No. 2942. Liste de noms propres commençant par *Lù*:  
*Lù-Iškur*, *Lù-<sup>d</sup>Ka-di*, *Lù-<sup>d</sup>Giš-bar-ra*, *Lù-ma*, *Lù-ban(da)-da*,  
*Lu-<sup>d</sup>Nin-ma-ru(!)*<sup>1</sup>, *Lù-<sup>d</sup>Innana*, *Lù-<sup>d</sup>En-*zu**, *Lù-<sup>d</sup>En-líl*, *Lù-nibru<sup>ki</sup>*,

<sup>1</sup> The exclamation mark is by the author.

*Lù-šir-pur-la<sup>ki</sup>, Lù-aṣag, Lù-ṣi, Lù-qal, Lù-na, Lù-bi, Lù-gi-ka-na, Lù-ti-ni-ṣu, Lù-aṣag-gi, Lù-ganum, Lù-dingir-ra, Lù-<sup>d</sup>AN, Lù-tul-la, Lù-<sup>d</sup>Šù- . . . , Lù-sun, Lù-ša(g)-ga, Lù-gu-la, Lù-kal-la, Lù-!En-ki<sup>1</sup>, Lù-ki-àg, Lù-níg-u, Lù-gíd, etc.* H.: 70 mm. (2 colonnes)."

It will be noticed that, though the majority of the names occur in the lists published in this volume, their order is entirely different. In the Nippur texts *Lù-<sup>d</sup>En-líl* would be the very first, this being due to the special consideration which Enlil enjoyed in that city. On the whole, the list above given is very incomplete: few names of gods, and only two names of cities are given. The second text follows:

"2953. Liste (les noms sont par ordre): *Ur-gar, Ur-<sup>d</sup>En-ki, Ur-<sup>d</sup>Na-rú-a, Ur-lù, Ur-šú, Ur-šag, Ur-ši, Ur-li, Ur-en, Ur-ṣu, Ur-me, Ur-a, Ur-kur-pú, Ur-dun, Ur-tag* (REC, 322), *Ur-tar, Ur-<sup>d</sup>Ka-di, Lugal-lù, Lugal-uš, Lugal-bur, Lugal-gú-gal, Lugal-níg, En-ku-li, Lugal-síb, Bà-šá-<sup>d</sup>En-líl, Lugal-gab, Lugal-ṣi, Ga-ti-ṣi, A-ṣi, Maš-tud, Maš-dú, Nam-mağ, Nam-gi, Be-li-ur-sag, Maš-gu-la, Na-ni, Na-su, Lù-<sup>d</sup>nina, Lù-ban(da), <sup>d</sup>En-ni-lu, Gú-sil-lá, Lù-dingir-ra, Lù-A×GA, Ur-<sup>d</sup>Babbar, [. . .]-lu-me-ir, Šar-ru-táb, Lù-ṣa(d)-da, Lugal-mu-gu, Lù-si-níg, etc.* H.: 120 mm. sur 120 (fragment: 3 colonnes)."

This list is even more irregular than the preceding. While beginning with names in *ur-* and *lugal-*, towards its close no definite order of succession is followed. Moreover, some Semitic names are mixed with the Sumerian: *Bà-šá-<sup>d</sup>En-líl, <sup>d</sup>en-ni-lu*, which is probably to be rendered *<sup>d</sup>EN-ì-lu, [I]-lu-me-ir*, a variant of *I-lu-wi-ir* and *Šar-ru-táb*.

V. Scheil (RT, Vol. XVI, p. 32) publishes a round tablet with the names *ur-ğar, ur-ğar-du, ur-ğar-dúg*. The first two are found in our lists (Pt. III, 587-88). The last is a phonetic

<sup>1</sup> The exclamation mark is by the author.



variant of *ur-ġar-du*. In a different work,<sup>1</sup> the same author publishes another round tablet with the names: *nin-KA-NE* (= *šúb-bí?*), *nin-KA-KA-DUG*, *nin-sal-la*. Only the first of these names is found in our lists (cf. III, 1119, 1171).

### DUPLICATES OF PART I

Among the several duplicates of texts belonging to the first part of this volume, some deserve a special mention. Text No. 77 gives us a portion of the Syllabary which had not yet been found in the documents already published. However, as is very common in school texts of that series, the tablet is badly written and so full of scribal errors that it must be regarded as uncertain, until other duplicates either confirm or correct it. Here is a transliteration of the text in question:

Col. I: ....-*ba?-ri-e?*; ....-*uš-di-ni*; ....-*úr?-na?*; *za-ni-in-ša*; ....-*še-en-sag*; *ib-ĥu-ru-um*; *ib-ĥu-ri-anum*; *ì-lì-ki-ma-a-bi*; *ì-lì-ki-ma-a-ĥi-ia*; *ì-lì-a-ti*; ....-*anum*; ....-*ê-a*; .....

Col. II: ....; [*ia-ĥa*]-*zum*; [*ia-ĥa*]-*du-mu-um*; *ia-ĥa-zi-nu-um*; *ba-til-ib-ba-ri(?)*; *a-ĥa-nu-ta*; *a-ĥa-mar-ši*; *a-ĥa-nir-ši*; *ib-ku-ša*; *ib-ku-<sup>d</sup>ra(?)*; *ib-ku-<sup>d</sup>na-a*; *si-ma-at-<sup>d</sup>en-lil*; *si-ma-at-<sup>d</sup>sin*; *si-ma-at-<sup>d</sup>nu-nu*; *lu-lum*; *lu-lu-ša*; *lu-ar-tum*; ....-*ša*; ....-*ba-ni*; .....

Col. III: *a-wil*....; *a-wil*....; *a-wil-ê?-a?*; *ku-ru-ut-za*; *ku-ru-ut-ê-a*; *ku-ru-ut-iš-lár*; *šag-ga-ni*; *nam-maġ-ni*; *nin-ġé-gál(?)*; *ur-dû-azag-ga*; *ur-sib-sag-zu*; *ur-<sup>d</sup>NE*....; *im-gur-anum*; *im-gur-ê-a*; *im-gur-<sup>d</sup>IM*; *en-zu?*; *en-nin?*; *en*....-*URU*; *sag*....; *sag*....; ....

A very good proof that this tablet has been unusually badly copied is found in the fact that some complete names must have

<sup>1</sup> *Une Saison de Fouilles à Sippar*, p. 41.



been omitted. In the Syllabary, as it has been already shown, all names appear in homogeneous groups of three.<sup>1</sup> Here in Col. I we find *ib-ḫu-ru-um* and *ib-ḫu-ri-anum*, and the third name of the group is missing. Similarly in Col. II the name *ba-til-ib-ba-ri(?)* stands alone. Still in Col. II *ib-ku-<sup>d</sup>na-a* is probably an error for *ib-ku-<sup>d</sup>na-na-a*, and in Col. III the sign *gur* in *im-gur-anum*, etc. appears written like *ib* or *ur*.

Another interesting tablet belonging to Part I is text No. 71. It is the lower portion of a quadrangular prism. The text given, though already found in other documents, offers important variants:

Col. I: 61. [*i*]-*din-anum*; 62. *i-din-ê-a*; 63. *i-din-<sup>d</sup>IM*, instead of the irregular *i-din-<sup>d</sup>sin* of other tablets<sup>2</sup>; 64. *ì-lí-ṣu-ti*; 65. *ì-lí-a-daḫ-ti*, instead of *ì-lí-ga-ti*; 66. *ì-lí-a-ti*; 67. *di-wi-ir-a-bi*; 68. *di-wi-ir-a-ḫi*; 69. *di-wi-ir-mu-ti*; 70. *ma-ḫir*; 71. *ma-ma-ḫir*; . . . .

Col. II: 97. *li-túr*; 98. *li-túr-šag*, a strange variant of *li-túr-ru* or *li-túr-ra*; 99. *li-mu-TÚR?-TAR*, for *li-túr-ru-ni?*; 100. *me-ṣu-nab-ta*, probably a scribal error for *me-abṣu-ta*; 101. *me-<sup>d</sup>IM*, for *me-an-ta*; 102. *me-dur-an-ki*, verifying the restoration; 103. *me-šeš-kal-la*, for *šeš-kal-la*; 104. *me-šeš-ba-tu(gu)*, for *šeš-ba-tu(gu)*; 105. *me-šeš-ki-lul-la*, for *šeš-ki-lul-la*. These last three variants are probably scribal errors. 106. *lù-ê-a*; 108. *lù-ša-lim*; . . . . .

Col. III: 183. *ša-at-ma-ma*; 184. *ša-at-lu-lu*; 185. *ša-at-<sup>d</sup>na-na-a*; 186. *lugal-gud-maḡ*; 187. *lugal-dúr-maḡ*; 188. *lugal-dár-maḡ*; 189. *ì-lí-am-ra-an-ni*; 190. *ì-lí-aš-ra-an-ni*; *ì-lí-ar- . . . .*, probably a variant of *ì-lí-šar-ra-an-ni*; . . . . .

Notice that Col. III restores Nos. 183–89 which had not

<sup>1</sup> Cf. p. 29 ff.

<sup>2</sup> Cf. Note 9 on p. 54.

yet been recovered. It is also interesting to find that the three names compounded with *lugal*- have been taken bodily, and in the same order, from the Sumerian lists here published (Nos. 208-10).

Col. IV: 1022. *gê`me-<sup>d</sup>nanna*; 1023. *gê`me-<sup>d</sup>utu*; 1024. *gê`me-<sup>d</sup>da-mu* instead of *gê`me-<sup>d</sup>ma-ma?*; 1025. *šu-mu-um-li-ib-[ši]*; 1026. *su-mu-um-li-ip-[hur]*; 1027. *šu-mu-um-li-te-[ir]*; . . . . .

This last column definitely assigns Section 1022-1025 to the First Tablet of the Syllabary and adds to it Nos. 1025-27.<sup>1</sup>

The last text to be discussed is CBS 7837. It is a duplicate of tablets already published and offers only one variant, but that is of especial importance. In No. 78, instead of *lugal-LAGAR+GUNU-e*, our tablet has *lugal-sib-e*. The sign *LAGAR+GUNU*, which appears written in several different ways, had been read by Langdon as *šûb* and translated "shepherd." Objection was raised to this identification, chiefly on the ground that the Sumerian word for shepherd is not *šûb* but *sib*.<sup>2</sup> Our text confirms Langdon's translation and partially corrects his reading, thus clearing up difficulties concerning this very puzzling and yet rather common sign.

<sup>1</sup> Cf. p. 79, Col. 2.

<sup>2</sup> Barton: *Miscellaneous Babylonian Inscriptions* (New Haven, 1918), p. 23 f.

TRANSLITERATIONS AND TRANSLATIONS<sup>1</sup>

1. *lù-<sup>d</sup>en-lil*, "The man of E," (16, I, 1); 17, I, 1; 19, I, 1. Also in HPN. Cf. *lù-<sup>d</sup>en-lil-lá*, LAD; LBD; SAD, etc.
2. *lù-<sup>d</sup>nin-lil*, (16, I, 2); 17, I, 2; 19, I, 2. Cf. *lù-<sup>d</sup>nin-lil-lá*, LAD 9, Seal.
3. *lù-<sup>d</sup>sin*, (16, I, 3); 17, I, 3; 19, I, 3. Also in LAD; HPN; RPN, etc. Cf. *lù-<sup>d</sup>EN-ZU-ka*,<sup>2</sup> VS VIII 15, 26 and AJSL 29, p. 159 No. 967, but also *arad-<sup>d</sup>sin-na*, No. 1555.
4. *lù-<sup>d</sup>en-ki* (var. *lù-<sup>d</sup>en-ki-ga*, 19, I, 4), (16, I, 4); 17, I, 4. Also in HLC; HPN. Cf. *lù-<sup>d</sup>en-ki-ka*, ABRU.
5. *lù-<sup>d</sup>utu*, 16, I, 5; 17, I, 5; 19, I, 5. Also in HLC; RPN; SAD 13 Seal, etc.
6. *lù-<sup>d</sup>IM*, 8, I, 1; 16, I, 6; (17, I, 6); 19, I, 6. Also in LAD; TD; HPN, etc. Cf. *lù-<sup>d</sup>IM-ra*, VS VIII 58, 27 and AJSL 29, p. 185 No. 2184.
7. *lù-<sup>d</sup>ninā*, 8, I, 2; 16, I, 7; (17, I, 7); 19, I, 7. Also in HLC. Cf. *lù-<sup>d</sup>ninā<sup>ki</sup>*, 103444 Rev. (in CT 32, 37).
8. *lù-<sup>d</sup>ra*,<sup>3</sup> 8, I, 3; 16, I, 8; (17, I, 8); 19, I, 8. Cf. *lù-<sup>d</sup>ingir-ra*, HPN, etc.
9. *lù-<sup>d</sup>nin-IB*,<sup>4</sup> (omitted in 8, I); 16, I, 9; 17, I, 9; 19, I, 9; Pt. I 53, 1. Also in LAD; RPN; BB, etc.
10. *lù-<sup>d</sup>nanna*, 8, I, 4; 16, I, 10; (17, I, 10); 19, I, 10; Pt. I 53, 2. Also in LAD; RPN; TD, etc.
11. *lù-<sup>d</sup>ninni*, 8, I, 5; 16, I, 11; (17, I, 11); 19, I, 11.
12. *lù-<sup>d</sup>KAL*, 8, I, 6; 16, I, 12; (17, I, 12); 19, I, 12.
13. *lù-<sup>d</sup>ab-ú*, 8, I, 7 (?); 16, I, 13; (17, I, 13); 19, I, 13. Also in HPN.
14. *lù-<sup>d</sup>ba-ú*, 19, I, 14. Also in HPN; HLC; TD, etc.
15. *lù-<sup>d</sup>da-mu*, (16, I, 15); 19, I, 15. Also in HPN; RPN; SAD 70, 9. Cf. *a-wi-il-<sup>d</sup>da-mu-ú*, VS IX 159, 6.
16. *lù-<sup>d</sup>nin-<sup>z</sup>adim*, (16, I, 16); 19, I, 16.

<sup>1</sup> The system of transliteration used is that given by Delitzsch in his *Sumerisches Glossar*, p. xxv f. and 289 f. In referring to the tablets in this volume, I have included in parenthesis ( ) those quotations in which the text is badly destroyed or otherwise unreadable.

<sup>2</sup> Error for *lù-<sup>d</sup>EN-KI-ka*?

<sup>3</sup> RA is certainly the name of a god. Will be discussed in connection with the lists of names of gods.

<sup>4</sup> Cf. Luckenbill, *AJSL* XXXV, p. 59 f.

17. *lù-<sup>d</sup>nin-sún*<sup>1</sup>, 16, I, 17; 19, I, 17.  
 18. *lù-<sup>d</sup>nin-ùĝ*, 12, I; 16, I, 18 (?); 19, I, 18 (?).  
 19. *lù-<sup>d</sup>nin-sīg* (= IGI+GUNU)?, 16, I, 19.  
 .....<sup>2</sup>  
 32. *lù-<sup>d</sup>nin-.....*, 3, I, 4; 8, III, 4 (?).<sup>3</sup>  
 33. *lù-<sup>d</sup>nin-.....*, 3, I, 5.  
 34. *lù-<sup>d</sup>nin-ĝa?*-....., 3, I, 6.  
 35. *lù-<sup>d</sup>nin-tu?*, 3, I, 7. Also in RTIIh 160, VII, 48.  
 36. *lù-<sup>d</sup>nin-zi-da* (?), 3, I, 8.  
 37. *lù-<sup>d</sup>nin-ka-si*, 3, I, 9; 39, I, 1.  
 38. *lù-<sup>d</sup>nin-ma-da*, (3, I, 10); 39, I, 2.  
 39. *lù-<sup>d</sup>nin-mar*<sup>ki</sup>, 3, I, 11; 39, I, 3. Also in HPN; HLC.  
 40. *lù-<sup>d</sup>nin-ĜA-A*<sup>ki</sup>,<sup>4</sup> 3, I, 12; (omitted in 39, I).  
 41. *lù-<sup>d</sup>mes-lam*, 39, I, 4.  
 42. *lù-<sup>d</sup>mes-lam-ta-ê'-a*, 39, I, 5.  
 43. *lù-<sup>d</sup>nin-gir-su*, 39, I, 6. Also in in HLC; TD; HPN.  
 44. *lù-<sup>d</sup>nin-AB?*-.....,<sup>5</sup> 39, I, 7.  
 45. *lù-<sup>d</sup>nin-sī<sup>a</sup>-an-na*, 39, I, 8. Also in LAD 83, 13.  
 46. *lù-<sup>d</sup>nisaba*, 14 Obv. 1.3; 39, I, 9. Cf. *ur-<sup>d</sup>nisaba*, VS VIII 39, 18; 41, 6; 103403, I, 4 (in CT 32, 36).  
 47. *lù-<sup>d</sup>nisaba*,<sup>7</sup> 14, Obv. 2.4; 39, I, 10.  
 .....<sup>8</sup>  
 58. *lù-<sup>d</sup>nin-IB*, (Dupl. of No. 9) 15 Obv. 1.3.  
 59. *lù-<sup>d</sup>nin-sīg*, 15 Obv. 2.4.  
 .....<sup>8</sup>  
 70. *lù-.....-ĜA?*<sup>ki</sup>,<sup>9</sup> 4, 1.  
 71. *lù-<sup>d</sup>ninâ* (Dupl. of No. 7), 4, 2.  
 72. *lù-<sup>d</sup>bu-bu*, 4, 3; 74, I, 2.  
 73. *lù-<sup>d</sup>gibil*,<sup>10</sup> 4, 4; (16, II, 1); 74, I, 3.  
 74. *lù-<sup>d</sup>nu-dim-mud*, (4, 5); 16, II, 2; 74, I, 4.  
 75. *lù-ê?-dug-ga*, 16, II, 3; (17, II, 1).  
 76. *lù-ê?-kúr-ru*<sup>ki</sup>, 16, II, 4; (17, II, 2).  
 77. *lù-<sup>d</sup>mes-lam-ta-ê'-a*, 16, II, 5; (17, II, 3).  
 78. *lù-<sup>d</sup>sib*, 16, II, 6; (17, II, 4); 19, II, 1.  
 79. *lù-<sup>d</sup>gir-gi-lu* (var. *lù-<sup>d</sup>gir-gi-lu*, 17, II, 5), (16, II, 7); 19, II, 2. Cf. *lù-<sup>d</sup>gir-gi-lu*<sup>ki</sup>, LAD 7, 5.19; 19 Seal.  
 80. *lù-til-la-ri-a*, "The man of the one who is clothed with life," (16, II, 8); 17, II, 6; 19, II, 3.  
 81. *lù-til-la-sá-ab-dug*, "The man

<sup>1</sup> Br. 8953.<sup>2</sup> The gap cannot be very long. Cf. Text No. 16.<sup>3</sup> Written without determinative.<sup>4</sup> Cf. Note 4 on p. 207.<sup>5</sup> To be restored: *lù-nin-unug*<sup>ki</sup>-ga?<sup>6</sup> Written: *SI+GUNU*.<sup>7</sup> The double determinative might stand for dual.<sup>8</sup> The exact place of the next section is uncertain.<sup>9</sup> To be restored *lù-A-ĜA*<sup>ki</sup>?<sup>10</sup> Written: *<sup>d</sup>[BI]L-GI*.



- of the one who has attained life,"<sup>1</sup> (16, II, 9); 17, II, 7; 19, II, 4.
82. *lù-dúg-ga*, "The man of the good one," 16, II, 10; 17, II, 8; 19, II, 5. Also in VS VIII 78, 8; AO 3330 (in RA V, p. 83), etc. Cf. *lugal-dúg*, 14316, III, 1 (in CT 10, 28); *lugal-dúg-ga*, SAD; HPN; *SAL+KU+*, III, 1155; *šeš+*, III, 1207; *ad-da+*, I, 288.
83. *lù-dúg-ga-mu*, "The man of my good one," 17, II, 9; 19, II, 6. Also in HLC; TRU 266, 4.
84. *lù-al-dúg-ga*, "The man of the good one," (16, II, 12); 17, II, 10; 19, II, 7. Cf. *al-dúg-ga*, RA 8, p. 185 No. 4.
85. *lù-kal-la*, "The man of the strong one," (16, II, 13); 17, II, 11; 19, II, 8. Also in HLC; TD; HPN; TRU. Cf. *lù-kal-la*, HLC.
86. *lù-kal-la-mu*, "The man of my strong one," 17, II, 12; 19, II, 9.
87. *lù-al-kal-la*, "The man of the strong one," (6, I, 2); 17, II, 13; 19, II, 10. Also in LAD 3, 11.
88. *lù-gi-na*, "The man of the true one," (6, I, 3); 17, II, 14; 19, II, 11. Also in HLC; HPN; In. II 655, 859, 926, etc. Cf. *ad-da+*, I, 289; *a-ba+*, III, 1100.
89. *lù-gi-na-mu*, "The man of my true one," (6, I, 4); (16, II, 17); 17, II, 15; 19, II, 12.
90. *lù-al-gi-na*, "The man of the true one," (16, II, 18); 17, II, 16; 19, II, 13.
91. *lù-ê*, "The man of the temple," (16, II, 9); 17, II, 17; (19, II, 14). Also in HLC. Cf. *ur+*, III, 735.
92. *lù-ê-an-dul*, "The man of the protecting temple," (16, II, 20); 17, II, 18; 19, II, 15.
93. *lù-ê-KA*-. . . -*ŠA*, 16, II, 21; 17, II, 19; 19, II, 16.
94. *lù-ê-gal-la*, "The man of the palace," 16, II, 22; 17, II, 20;<sup>2</sup> 19, II, 17.
95. *lù-ê-sag-gal*, "The man of the lofty temple," 16, II, 23; 17, II, 21.
96. *lù-ú*-. . . . ., 17, II, 22.
106. [*lù-gu-la*],<sup>4</sup> "The man of the great one."<sup>3</sup>
107. *lù-gu-la-mu*, "The man of my great one," 16, III, 1. Cf. *ur+*, III, 907.
108. *lù-al-gu-la*, "The man of the great one," 16, III, 2.
109. *lù-NI*,<sup>5</sup> 16, III, 3. Also in

<sup>1</sup> *Sá-duḡ* = *kašádu* (DGl., p. 229): "The one who has attained life."

<sup>2</sup> The traces of the third sign are not those of the sign *gal*.

<sup>3</sup> Six or seven names destroyed.

<sup>4</sup> Restored according to Nos. 82, 85, 88.

<sup>5</sup> Might be *ištar*. Cf. Note 1 on p. 231.



- HLC; In. 7366, 7435. Cf. *ur+*, III, 973.
110. *lù-NI*-. . . ., 16, III, 4; (17, II, 2). Cf. *lù-ni-laḡ*, In. II 728; *lù-ni-mu-ṣu*, *lù-ni-ṣag*, HPN; *lù-ni-ṣu*, HLC.
111. *lù-na-ri*, "The man of the pure one," 16, III, 5; 17, II, 3.
112. *lù-IGI*, 1, 1;<sup>1</sup> 17, III, 16; 19, III, 8. Also in JRAS 1911, p. 1041, No. 5; Man, D 7, 6. Cf. *lù-igi-ma*, OBTR 251, VI, 13; *lù-igi-ma-ku*, JRAS 1905, p. 821; *lù-igi-ṣag-ṣag*, *lù-igi-dar*, HPN; *lù-igi-ne*, In. II 812.
113. *lù-IGI*, 1, 2; 3, II, 1; 17, III, 17; 19, III, 9.
114. *lù-IGI*, 1, 3; 3, II, 2; 8, II, 1; 17, III, 18; 19, III, 10.
115. *lù-nibru*<sup>ki</sup>, "The man of Nippur," 1, 4; 3, II, 3; 17, III, 19; 19, III, 11. Also in In. II 938, IV 8001; HLC.
116. *lù-uri*<sup>ki</sup>, "The man of Ur," 1, 5; 3, II, 4; 8, II, 8; 17, III, 20; 19, III, 12. Cf. *lù-uri*<sup>ki</sup>-*ma*, LAD 15, 25.
117. *lù-ì-si-in*<sup>ki</sup>-*na*, "The man of Isin" (var. *lu-ì-si-in-na*<sup>ki</sup>, 9 Rev. 3; 17, III, 21; *lù-ì-si-in*<sup>ki</sup>-*na*, 19, III, 13; *lu-ì-si-in-na*, 1, 6) 3, II, 5. Also in LAD. Cf. *ur+*, III, 666.
118. *lù-làl-pad-da*,<sup>2</sup> 17, III, 22; (19, III, 14).
119. *lù-BÁD*<sup>ki</sup>, (1, 7); 3, II, 6; 8, II, 2; 9 Rev. 4;<sup>3</sup> (16, III, 6); (17, III, 4). Also in In. II 728.
120. *lù-BÁD*<sup>ki</sup>, 3, II, 7; 8, II, 3; 9 Rev. 5;<sup>3</sup> (16, III, 7); (17, III, 5).
121. *lù-BÁD*<sup>ki</sup>, 3, II, 8; (omitted in 8, II); 9 Rev. 6;<sup>3</sup> (16, III, 8); (17, III, 6).
122. *lù-sá-dug*, "The man of the stated offerings," (omitted in 3, II); 8, II, 4.
123. *lù-A-ĜA*<sup>ki</sup>,<sup>4</sup> 3, II, 9; 8, II, 5; 9 Rev. 7;<sup>5</sup> (17, III, 7).
124. *lù-A-ĜA*<sup>ki</sup>, 3, II, 10; 7, II, 1; 8, II, 6;<sup>5</sup> 9 Rev. 8;<sup>5</sup> (17, III, 8).
125. *lù-A-ĜA*<sup>ki</sup>, (omitted in 3, II; 7, II; 8, II; 17, III); 9 Rev. 9.<sup>5</sup>
126. *lù-ĜA-A*<sup>ki</sup>, 3, II, 11; 7, II, 2; (omitted in 8, II); (17, III, 9); 19, III, 1. Cf. *amar-ĜA-A*<sup>ki</sup>, TSA; DP 130, II; Nic.
127. *lù-IM*<sup>ki</sup>, 3, II, 12; 7, II, 3; 8, II, 9; 17, III, 10;<sup>6</sup> 19, III, 2. Cf. *ur+*, III, 420.

<sup>1</sup> The second sign is probably an erasure.

<sup>2</sup> Probable meaning is: "The servant of the *Làl-pad-da*," i. e., "The servant of the one called honey."

<sup>3</sup> Written: *lù-bád-DI*.

<sup>4</sup> The phonetic value of the group is not certain. There are several cities with the same name.

<sup>5</sup> Written: *lù-a-ġa-DI*.

<sup>6</sup> Written: *lù-im-DI*.

128. *lù-IM<sup>ki</sup>*, 3, II, 13; 7, II, 3;<sup>1</sup> (8, II, 10); 17, III, 11<sup>2</sup>; 19, III, 3.
129. *lù-IM<sup>ki</sup>*, 3, II, 14; (omitted in 7, II); 17, III, 12;<sup>2</sup> 19, III, 4.
130. *lù-ama-na*,<sup>3</sup> (3, II, 15); 7, II, 5; 17, III, 13; 19, III, 5. Also in LAD; In. II 913. Cf. *nin-ama-na*, DP 112, 1; Nic. (fem.); *ur-ama-na*, III, 740; HPN; AO 3349 (in RA V, p. 84).
131. *lù-ama-na-mu*, 3, II, 16; 7, II, 6; 17, III, 14; 19, III, 6.
132. *lù-al-ama-na*, 7, II, 7 (?); 17, III, 15; 19, III, 7.
- .....<sup>4</sup>
145. *lù-luĝ*, "The man of the anointer," (var. *lù-luĝ-ga*, 6, II, 4), 5, 1. Also in TD; In. II 644. Cf. *ur+*, III, 865.
146. *lù-luĝ-ana-ka*, "The man of the anointer of Anu," 5, 2. Also in SAD 104, 7; HPN;<sup>5</sup> In. II 939; ST II. Cf. *ur+*, III, 866.
147. *lù-nin-dingir*, "The man of the heavenly Lady," 6, II, 5. Also in HLC.
148. *lù-nin-dingir-mu*, "The man of my heavenly Lady," 6, II, 6.
149. *lù-mà-gûr-ri*, "The man of the sacred ship,"<sup>6</sup> 5, 4; (25, I, 2). Cf. *lugal-mà-gûr-ri*, GTD 5504 Obv. 2; TD; HPN; *nin+*, III, 1536.
150. *lù-kar-ĝi-da*, "The man of the durable wall," 5, 3;<sup>7</sup> 25, I, 3.<sup>8</sup> Also in In. IV 7479. Cf. *nin+*, III, 1537.
151. *lù-ur-sag-e-ne*, "The man of the heroes," 5, 5; 25, I, 4. Cf. *lugal-ur-sag*, In. II 2985, 4558.
152. *lù-ur-sag-kalam?-ma*, "The man of the hero of the land," 5, 6; 25, I, 5.
153. *lù-<sup>d</sup>ù-bu-bu*, 25, I, 6.
154. *lù-<sup>d</sup>sib* (Dupl. of No. 78), 25, I, 7.
155. *lù-ùg-tur*, "The man of the panther,"<sup>9</sup> 25, I, 8. Cf. *ur+*, III, 618.
156. *lù-<sup>d</sup>nin-kar-nun-na*, 25, I, 9.<sup>10</sup>
157. *lù-<sup>d</sup>nin-ka-si* (Dupl. of No. 37), 25, I, 10.
- 157a. *lù-[<sup>d</sup>nin]-ma-da*, 25, I, 11.
- 157b. *lù-<sup>d</sup>nin-mar<sup>ki</sup>*, 25, I, 12.<sup>11</sup>

<sup>1</sup> Written: *lù-IM-ĝi<sup>ki</sup>*. Probably a scribal error.

<sup>2</sup> Written *lù-im-DI*.

<sup>3</sup> In No. 740, *ur-ama-na* is preceded by *ur-ama*. It is therefore clear that the phonetic value of the two signs is *ama-na*. The sign *na* might mean "*amēlu*" but in that case the names following would be difficult of translation. The name *lù-al-ama-na* makes it clear that *ama-na* is one word and has an adjectival meaning. Cf. *lù-al-dûg-ga*, *lù-al-kal-la*, *lù-al-gi-na*, etc.

<sup>4</sup> The exact place of the next section is uncertain.

<sup>5</sup> In this and in the following references the name is transliterated *lù-sukal-dingir-ka*.

<sup>6</sup> *Mà-gûr* = *makurru*. Cf. SA 1 2378 for the identification of the sign *gûr* and for references.

<sup>7</sup> Might be *lù-kar-ri*.

<sup>8</sup> The order of this and of the following name is inverted in Text 25.

<sup>9</sup> Certainly <sup>d</sup>*Nergal*. The context clearly proves that this is an appellative of a god.

<sup>10</sup> Notice that the sign *KAR* has been divided between the two lines. This is the more remarkable because the scribe had space enough in the line to write the complete sign.

<sup>11</sup> Written: *lù-<sup>d</sup>nin-mar-DI*.

- 157c. *lù-dnu-dim-mud*, 25, I, 13.  
 157d. *lù-isimu(n)-ne*,<sup>1</sup> 25, I, 14.<sup>2</sup>  
 .....<sup>3</sup>  
 158. *lù-šú*,<sup>4</sup> 61, 1. Cf. *ur+*, III, 862.  
 159. *lù-šú-me-DU*, 61, 2. Cf. *ur+*, III, 863; *lù-ê-šú-me-DU*, LBD.  
 160. *lù-šú-kalam-ma*, 61, 3.  
 161. *lù-ê-an-na*, "The man of the temple of heaven," 61, 4. Cf. *ur+*, III, 870.  
 162. *lù-ê-an-ki*, "The man of the temple of heaven and earth," 65, 5.  
 163. *lù-gu-la* (Dupl. of No. 106), 61, 6. Also in HLC; ST II. Cf. *ur+*, III, 906.  
 163a. *lù-gu-la-mu* (Dupl. of No. 107), 61, 7.  
 164. *lù-al-gu-la* (Dupl. of No. 108), 7, III, 1; 61, 8.  
 164a. *lù-engur-gu-la*, "The man of the great *apsu*," 7, III, 2; 61, 9.  
 164b. *lù-engur-kiš-a*, "The man of the universal *apsu*," 7, III, 3; 61, 10.  
 165. *lù-engur-gi*....., 61, 11.  
 166. *lù-banda*,<sup>5</sup> (5, 7 ?); 7, III, 4; 23, I, 2. Also in In. I, 1429,  
 1475. Cf. *lù-banda-giš-ginar-ki*, In. II 2831. Cf. *lugal+* III, 343.  
 167. *lù-banda*,<sup>6</sup> (5, 8 ?); 7, III, 5; 23, I, 3; 61, 12.  
 168. *lù-al-banda*, 23, I, 4.  
 169. *lù-lù-[til?]*, 23, I, 5. Cf. *ad-da+*, III, 1083.  
 170. *lù-lù-[šag?]*, 23, I, 6. Cf. *ad-da+*, III, 1084; *en-lil+*, III, 1243.  
 .....<sup>3</sup>  
 181. *lù-šub?-[bi?]*, "The man of prayers," 2, 1.3. Cf. Nos. 289, 1119, 1181.  
 182. *lù-igi-zi*.....,<sup>7</sup> 2, 2.4.  
 .....<sup>3</sup>  
 202. *lugal-nin-mu* (abbr.), 16, VI, 1.  
 203. *lugal-engar*, "The king is a husbandman," 21 Obv. 1. Also in LAD 24, I, 5-7; HPN; In. II, 873, 938.  
 204. *lugal-sa-túm*, "The king is a net carrier (*i. e.*, a warrior),"<sup>8</sup> 21 Obv. 2.  
 205. *lugal-me-lám*, "The king is splendor," 16, IV, 2; 17, IV, 2; 21 Obv. 3; 24, 1; 25, I, 15. Cf. *lù+*, I, 109; *nin+*, III, 1448.

<sup>1</sup> Cf. Br. 1202.<sup>2</sup> This is the last name compounded with *lù* to be found in Text 25.<sup>3</sup> The exact place of the next section is uncertain.<sup>4</sup> *Šú* probably means "The mighty one." *Šú-me-DU* might be rendered phonetically *šú-men-gen*, "The mighty one art thou" (Cf. Note 6 on p. 55). *Šú-kalam-ma* would then be "The mighty one of the land." Against this interpretation seems to stand the name of the temple *ê-šú-me-DU*. Notice that this name is followed by names of temples.<sup>5</sup> Probably here "The strong one."<sup>6</sup> We should have expected *lù-banda-mu*. Cf. Nos. 83, 86, 89.<sup>7</sup> Phonetic writing for *igi-zi*, or *igi-zi-bar-ra*. Cf. No. 828.<sup>8</sup> Cf. *sa-túm* (= *DU*) = *mes-lam-ta-ê'-a*, SAI 1970.

206. *lugal-kam*, "The king is a husbandman," 16, IV, 3; 17, IV, 3; 20, II, 2; 21 Obv. 4; 24, 2; 25, I, 16. Cf. *utu+*, I, 290.
207. *lugal-sib<sup>1</sup>-e*, "The king is a shepherd," 16, IV, 4; 17, IV, 4; 20, II, 3; 21 Obv. 5; 24, 3; 25, I, 17.
208. *lugal-gud-maġ*, "The king is a mighty bull," (16, IV, 5); 17, IV, 5; 20, II, 4; 21 Obv. 6; (24, 4); 25, I, 18. Cf. *lugal-gud*, In. II, 677; *en-lil+*, III, 1250.
209. *lugal-dur-maġ*, "The king is a great leader,"<sup>2</sup> (16, IV, 6); 17, IV, 6; (20, II, 5); 21 Obv. 7; (24, 5); 25, I, 19. Also in HLC; HPN; ST I and II; In. II, 884, etc.
210. *lugal-dar<sup>3</sup>-maġ*, "The king is a mighty antelope," 16, IV, 7; 17, IV, 7; 20, II, 6; (21 Obv. 8); 24, 6; 25, I, 20.
212. *lugal-mu*, (abbr.), "The king a name . . . . .," 16, IV, 8; 17, IV, 8; 20, II, 7; (21 Obv. 9); 24, 7; 25, I, 21. Also in ST I; GDr 59 Obv. 2. Cf. No. 778; In. II 2903.
213. *lugal-mu-pad-da*, "The king called by name . . . . .," (16, IV, 9); (17, IV, 9); 18, IV, 1; 20, II, 8; (24, 8); (25, I, 22). Also in LBD 57, 28. Cf. *utu-mu-pad-da*, LBD 50, 8.
214. *lugal-ġé-gál*, "The king is abundance," (16, IV, 10); (17, IV, 10); 18, IV, 2; 20, II, 9; 23, II, 2. Also in LAD; LBD; HLC; HPN, etc.
215. *lugal-ġé-dū*, "The king is magnificent," (16, IV, 11); (17, IV, 11); 18, IV, 3; 20, II, 10; 23, II, 3. Also in In. I 1365, IV 8192.
216. *lugal-me-en*, "King art thou!," (16, IV, 12); 18, IV, 4; 19 Rev. IV, 1.
217. *lugal-ġeme-dug-ga*, "The king is caretaker," (16, IV, 13); 18, IV, 5; 19 Rev. IV, 2.
218. *lugal-ezen*, "King of the feast," (16, IV, 14); (17, IV, 14); 18, IV, 6; 19 Rev. IV, 3. Also in SAD; TD; TDr; HPN, etc. Cf. *lugal-ezen-na-rú-a*, In. II 819.
219. *lugal-šer*, "The king is a leader,"<sup>4</sup> (16, IV, 15); 18, IV, 7; 19 Rev. IV, 4.
220. *lugal-kešda*, "The king is the bond," (16, IV, 16); (17, IV, 15); 18, IV, 8; 19 Rev. IV, 5. Cf. *nin-kešda*, In. II 4575.

<sup>1</sup> The sign is UD+GUNU. Cf. p. 203.

<sup>2</sup> Cf. Langdon, RA 12, p. 83, Note 1.

<sup>3</sup> The sign is Br. 2946, but it has been very differently reproduced by the several scribes. In Text 20 it appears as *nīg* (Br. 11168). The god who is most frequently referred to as "the antelope, the great antelope, the antelope of the abyss" is *Ea*. Cf. Br. 2948-59 and SAI 1866-68, 10410.

<sup>4</sup> *Šer* (sign EZEN) is probably phonetic writing for *še-ir*.



221. *lugal-engar*, "The king is a husbandman," (Dupl. of No. 203), 16, IV, 17; (17, IV, 16); 18, IV, 9; (19 Rev. IV, 6).
222. *lugal-engar-dúg*, "The king is a good planter," 16, IV, 18; (17, IV, 17); 18, IV, 10. Also in In. IV 7769. Cf. *lugal-engar-dúg-dúg*, RTCh, 335, II, 3.
223. *lugal-gab-gál*, "The king is the champion . . . . .",<sup>1</sup> 16, IV, 19; 17, IV, 18; 18, IV, 11. Cf. *lugal-gab*, In. II 4489; DP 135, II; AO 3324 (in RA V, p. 82).
224. *lugal-nir-gál*, "The king is a leader," 16, IV, 20; 17, IV, 19; 18, IV, 12. Also in TD; In. II 2855.
225. *lugal-ab-gál*, "The king is the master,"<sup>2</sup> (16, IV, 21); 17, IV, 20;<sup>3</sup> 18, IV, 13.
226. *lugal-UM-lal*, (16, IV, 22); 17, IV, 21; 18, IV, 14.
227. *lugal-á-zi-da*, "The king is supreme," 16, IV, 23; 17, IV, 22; (18, IV, 15); 25, II, 1. Also in LAD; LBD; SAD; HPN, etc.
228. *lugal-á-mağ*, "The king is powerful," (16, IV, 24); 17, IV, 23.
229. *lugal-á-dáğ*, "The king is a helper," 16, IV, 25. Also in In. IV 7318. Cf. *ana-á-dáğ*, RTIh 176, I, 1; *utu-á-dáğ*, HPN.
230. *lugal-du<sup>4</sup>-ağag-ga*, "The king of the holy shrine," 16, IV, 26.
231. *lugal-ed<sup>5</sup>-da*, "The king of the rising,"<sup>6</sup> 16, IV, 27.
232. *lugal- . . . . .*, 16, IV, 28. . . . .<sup>7</sup>
243. *lugal-á-zi-da*, (Dupl. of No. 227), 25, II, 1.
244. *lugal-nir-gál*, (Dupl. of No. 224), 25, II, 2.
245. *lugal-da-nir-gál*, "With the king the hero . . . . .", 25, II, 3. Cf. *da-mu-da-nir-gál*, Pt. II No. 374; *en-lil+*, III, 1253.
246. *lugal-UM-lal*, (Dupl. on No. 226), 25, II, 4.
247. *lugal-UM-lal*, 25, II, 5.
248. *lugal-bi-bi-bi*, 25, II, 6.
249. *lugal-šár-šár-šár*, 25, II, 7.
250. *lugal-lağ-lağ-lağ*, 25, II, 8.
251. *lugal-niğ-ba*, "The king the gift . . . . .", 25, II, 9. Cf. *en-lil+*, III, 1238.
252. *lugal-niğ-dúg*, "The king the good . . . . .", 25, II, 10.
253. *lugal-niğ-ba*, "The king the gift . . . . .", 25, II, 11.
254. *lugal-igi-an-na*, "The king is the eye of heaven," 25, II, 12. Cf. *lugal-igi-an-na*.

<sup>1</sup> In Gudea B 9, 27, *Ningirsu* is called the *gab-gál* of the gods.

<sup>2</sup> Phonetic writing for *ab-gal*.

<sup>3</sup> In this text the name is written *lugal-URU-gál*.

<sup>4</sup> Sign *DUL*.

<sup>5</sup> Sign *DUL-DU*. Cf. DGl., p. 30.

<sup>6</sup> Meaning the rising of the sun.

<sup>7</sup> The exact place of the next section is uncertain.



- ge-su*, ST I 40 Rev. III, 17; Nic.
255. *lugal-igi-an-ki*, "The king is the eye of heaven and earth," 25, II, 13.
256. *lugal-laġ-an-na*, "The king is the light of heaven," 25, II, 14. Cf. *den-lil+*, III, 1237.
257. *lugal-laġ-an-ki*, "The king is the light of heaven and earth," 25, II, 15. Cf. *den-lil+*, III, 1236.
258. *lugal-me-lám-kiš*, "The king is the splendor of all," 25, II, 16.
259. *lugal-me-lám-sud*, "The king is the long splendor," 25, II, 17. Cf. *ê-me-lám-sud*, DP 83 Rev. I.
260. *lugal-bád*, "The king is the wall," 25, II, 18. Also in ST I; HPN; In. II 2948, etc. Cf. *šar-ru-dûri*, Man A 15, 26; *ur+*, III, 816.
261. *lugal-BÁD*, 25, II, 19.
262. *lugal-ùġ*, "The king (gives life to?) the dead," 25, II, 20.
263. *lugal-gaba-ri-nu-tu(gu)*, "The king without a rival," 25, II, 21. (Dupl. of I, 350.)
264. *lugal-ní-ri-a*, "The only king,"<sup>1</sup> 25, II, 22.
265. *lugal-an-ni*,<sup>2</sup> 25, II, 23. Also in HPN; BAD; HLC; In. I 1174, 1321; II 895; IV, 7421; ST II. Cf. *ur-an-ni*, In. II 2827; *mes-an-ni-pad-da*, Pt. I No. 571; *lugal-an-ni-ba-du*, In. IV 7421; *lugal-an-ni-ki-àg*, DP 175, III.
266. *lugal-ši(n)-gin*, "The king is favorable," 25, II, 24. Cf. *nanna+*, HPN;<sup>3</sup> *nin-gír-su+*, DP 227, II; *utu+*, DP 227, III; LC;<sup>4</sup> Nic. 2 Obv. II, 2.
- .....
- 277-8. *lugal*....., 25, III, 1-2.
279. *lugal-gú-gal*, "The king is supreme," 20, III, 1.<sup>4</sup> Cf. *nanna+*, I, 75.
280. *lugal-zi-mu*, "The king is my life," 20, III, 2; (25, III, 4). Also in LAD; HLC; RTCh 399, Obv. VI, 7; In. II, 821, etc. Cf. *lugal-zi-ma-an-sí*, VS VII 94, 5.
281. *lugal-zi-a*, "The king of life," 20, III, 3; 25, III, 5. Cf. *lugal-zi*, In. II 3127, 4514, etc.; *nin+*, III, 1173.
282. *lugal-zi-šà-gál*, "The king who gives life," 20, III, 4; 25, III, 6. Also in BM 14316, I, 4 (in CT 10, 30); Cf. *den-lil+*, GTD 5504 Rev. II, 13. GDr; *nanna+*, GDr 79, Rev. I; HPN; *dun-gi-nu-zi-šà-gál*, HPN.

<sup>1</sup> Cf. Pt. I, No. 251 where the gloss *ša-a-na* suggests the same meaning as the preceding one.

<sup>2</sup> Cf. preceding note. If, as it is probable, we have to supply here the gloss *ša-a-na*, Nos. 263-65 convey the same general idea in different form.

<sup>3</sup> Transliterated: *igi-du*.

<sup>4</sup> Written: *lugal-gú-gál?*

283. *luga' - ka - gi - na*, "The king speaks with certainty," 20, III, 5; 25, III, 7. Also in SAD; BAD 41, I, 4; ST I; HLC; HPN, etc.
284. *lugal-â-maġ*, (Dupl. of No. 228), 25, III, 8.
285. *lugal-â-dāġ*, (Dupl. of No. 229), 25, III, 9.
286. *lugal-nam?-dāġ*, 25, III, 10.
287. *lugal-ġé-dū-an-ki*, "The king is the magnificence of heaven and earth," 23, II, 4. Cf. *nin-ġé-dū-an-na*, III, 1160.
288. *lugal-ġūr-ri*, "The king of offerings,"<sup>1</sup> 20, III, 6; 23, II, 5; 25, III, 11. Also in BM 18422, II, 12 (in CT 7, 38); HLC.
289. *lugal-šūb-bi*, "The king of prayers," 20, III, 7; 23, II, 6; 25, III, 12. Also in DP 133, VII; In. II 3127. Cf., *nin+*, III, 1119.
290. *lugal-niġ-dūġ*, (Dupl. of No. 252), 23, II, 7.
291. *lugal-utu-dim*, "The king is like the sun," 20, III, 8. Cf. *lugal-utu*, HPN; In. II 3050; CBS 1267.
292. *lugal-utu-mu*, "The king is my sun," 20, III, 9. Cf. Akkadian names such as *šam-ši 'adaš*, etc.
293. *lugal-ka-dūġ-ga*, "The king speaks good words," 20, III, 10. Also in RTCh 398, II, 7; In. II 4532. Cf. *lugal-ka-dūġ*, In. IV 7726; AO 3317 (in RA V, p. 80).
294. *lugal-uš<sup>2</sup>-sud*, "The king is compassionate," 20, III, 11; 25, III, 13.
295. *lugal-šà-lâ-sud*<sup>3</sup>, "The king is compassionate," 25, III, 14. Cf. *ad-da+*, III, 1087.
296. *lugal-zi-kalam-ma*, "The king is the life of the land," 25, III, 15.
297. *lugal-zi-ma-da*, "The king is the life of the land," 25, III, 16.
298. *lugal-ġar-an-na*, "The king is the fear of heaven,"<sup>4</sup> 25, III, 17. Cf. *lugal-ġar-an-ni*, In. I 1324.
- .....<sup>5</sup>
309. *lugal-...-nu-ma*, 25, IV, 1.
310. *lugal-lū-til-til*, "The king gives life to man," 25, IV, 2. Also in DP 135, X. Cf. *ē-lū-til-til*, Pt. I, No. 413.
311. *lugal-nu-šāg-šāg*, "The king makes man healthy," 25, IV, 3.
312. *lugal-til-la*, "The king of life," 25, IV, 4. Also in In. IV 7434. Cf. *lugal-til*, AO 3349 Rev. (in RA V, p. 84).
313. *lugal-šag?*, "The king is gracious," 25, IV, 5.
314. *lugal-ra-šag?*, 25, IV, 6.

<sup>1</sup> Offerings, or prayers. Nos. 287 and 288 are practically identical in meaning.

<sup>2</sup> Written: *Ē + GĒME*. Cf. DGL, p. 58.

<sup>3</sup> Written with the sign *bu*.

<sup>4</sup> Cf. *dingir-šāg-ān-ki*, II R 51, 1a and DGL, p. 210.

<sup>5</sup> The exact place of the next section is uncertain.

315. *lugal-[g]a-ra-li*, "May the king be gracious to thee!", 25, IV, 7.
316. *lugal-[ga]-ma-til*, "May the king give life to me!", 25, IV, 8. Also in HPN; In. IV 7307, 7322, 7991, etc. Cf. *ga-ma-til*, DP 130, VI, pass.; *amar-dsin+*, In. II 618; *dgù-dè-a+*, *nin-mu+*, ST II.
317. *lugal-ig-gál*,<sup>1</sup> 25, IV, 9.
318. *lugal-sib*, "The king is a shepherd," 25, IV, 10. Also in ST I; HPN; In. I 1410. Cf. *ur+*, III, 857.
319. *lugal-sib-kalam-ma*, "The king is the shepherd of the land," 25, IV, 11. Cf. *sib-kalama*, In. II 4660; *dun-gi-sib-kalam-ma*, HPN.
320. *lugal-uru*, "The king is protector," 25, IV, 12. Also in TRU 201, 6; In. IV 7663; 3322 Obv. II (in RA V, p. 82). Cf. *ur+*, III, 584.
321. *lugal-uri-gal*, "The king is a protecting god," 25, IV, 13. Cf. *ur+*, III, 585, 986.
322. *lugal-bád-ga[l?]*, "The king is a great wall," 25, IV, 14.
323. *lugal-bád* . . . , 25, IV, 15.
324. *lugal-šú-n[ir-ra?]*, "The king of the temple pillar," 25, IV, 16. Cf. *lugal-šú-nir-ri*, HLC; *lugal-šú-nir-e*, AO 5660 (in RA VIII, p. 155); *ur-šú-nir-ra*, III, 657.
325. *lugal-ú-[šim-e?]*, 25, IV, 17. Also in TRU 301, 31; ST II; HLC III, 139 Obv. 2. Cf. *lugal-ú-šam-ma*, In. II 873, 4627; *lugal-ú-šam-edina*, HPN.<sup>2</sup>
- .....<sup>3</sup>
343. *lugal-ban[da?]*, 13, 1. Cf. Nos. 166-67. Also in HPN. Cf. *lugal-banda-tu(gu)*, In. IV 7302; *lù-banda*, III, 166.
344. *lugal-ban[da-mu?]*, 13, 2.
345. *lugal-al-ban[da?]*, 13, 3. Cf. *lù+*, III, 168.
357. *lugal-šà-[lá-sud?]*, 10, 2. Cf. No. 295.
358. *lugal-dub-[lál?]*, 10, 3.
- .....
369. *lugal-ab-dúg?* . . . , 22, 1. Cf. *lugal-ab-dúg-ga*, ST I.
370. *lugal-sá* . . . . ., 22, 2.
371. *lugal-ga* . . . . ., 22, 3.
372. *lugal-ŠE-BAR* . . . . .<sup>4</sup> 22, 4.
373. *lugal-en* . . . . ., 22, 5. Cf. *lugal-en-nu*, BAD; DP 136, IX; *lugal-en-ka*, RTIIh 160, III, 12; *lugal-en-sur*, In. IV 7701.
- .....<sup>3</sup>
384. *lugal-mà?-gûr?-ri?*, "The king of the sacred ship," 21 Rev. 3. Cf. *lù+*, III, 149.
385. *lugal-engur?*, 21 Rev. 4.

<sup>1</sup> Same as *igi-gál*? Cf. *ur-igi-gál*, "The servant of the seeing one," No. 1027.

<sup>2</sup> *Ú-šem-edin-na* = *urkîl šêrim*, DGL., p. 263.

<sup>3</sup> The exact place of the next section is uncertain.

<sup>4</sup> Cf. *ŠE-BAR-aṣag-ga*, SAl 5409.

386. *lugal?-ma-an-si*, "The king has given," 21 Rev. 5.  
 387. *lugal-KA-.....*, 21 Rev. 6.  
 388. *lugal?-KA?-.....*, 21 Rev. 7.  
 389. *lugal-AN-.....*, 21 Rev. 8.  
 .....  
 410. *ur-<sup>d</sup>en-lil*, 25, V, 1. Also in SAD; BAD; GTD. Cf. *ur-<sup>d</sup>en-lil-lá*, HPN; BAD, etc.  
 411. *ur-<sup>d</sup>EN-LÍL<sup>hi</sup>(?)*,<sup>1</sup> 25, V, 2.  
 412. *ur-<sup>d</sup>sin*, 25, V, 3. Also BAD 77, II, 4; GTD, etc.  
 413. *ur-<sup>d</sup>en-ki*, 25, V, 4. Also in HPN; SAD; BAD, etc.  
 414. *ur-<sup>d</sup>en-gal*, 25, V, 5.  
 415. *ur-<sup>d</sup>en-gal-läğ*, 25, V, 6. Also in HPN; ST II. Cf. *ur-en-gal-läğ*, In. 685; ST II; HPN.  
 416. *ur-<sup>d</sup>en-esig-ga*, 25, V, 7.  
 417. *ur-<sup>d</sup>en-nu-gé*, 25, V, 8. Also in LAD 94, II, 7; LBD.  
 418. *ur-<sup>d</sup>ninni*, 25, V, 9; 74, VI, 1. Also in LAD; LBD; HPN, etc.  
 419. *ur-<sup>d</sup>ninni*, 25, V, 10; 74, VI, 2.  
 420. *ur-IM<sup>hi</sup>* (var. *ur-<sup>d</sup>IM*, 74, VI, 3), 25, V, 11. Cf. *lù+*, III, 127-29.  
 421. *ur-<sup>d</sup>utu*, 25, V, 12; 74, VI, 4.  
 422. *ur-<sup>d</sup>nir-IB*, (Dupl. of No. 542), 74, VI, 5.  
 423. *ur-<sup>d</sup>nin-sīg*, (Dupl. of No. 543), 74, VI, 6; (25, V, 15).  
 423a. *ur-<sup>d</sup>ninâ*, 25, V, 16. Cf. No. 7.  
 424. *ur-<sup>d</sup>ra*, 25, V, 17.  
 424a. *ur-<sup>d</sup>nanna*, 25, V, 18.  
 425. *ur-<sup>d</sup>KAL*, 25, V, 19.  
 425a. *ur-<sup>d</sup>KAL*, 25, V, 20; 34, 1.3.  
 426. *ur-kal-šag-ga*, 25, V, 21; 34, 2.4.  
 426a. *ur-<sup>d</sup>šú-[dim?]*, 25, V, 22. Cf. No. 433.  
 427. *ur-šag-....*, 25, V, 23.  
 427a-30. *ur-....*, 25, V, 24-26.  
 .....<sup>2</sup>  
 432. *ur-<sup>d</sup>[nin]-gūl*, 25, VI, 2.  
 433. *ur-<sup>d</sup>nin-šú?-dim*,<sup>3</sup> 25, VI, 3.  
 434. *ur-<sup>d</sup>nin-ûğ*, 25, VI, 4. Also in RTIIh 159, XII, 26.  
 435. *ur-<sup>d</sup>nin-giš-zi-da*, 25, V 5. Also in LAD; HLC; HPN; In. II 888, *pass.*  
 436. *ur-<sup>d</sup>nin-sû<sup>4</sup>*, 25, VI, 6.  
 437. *ur-<sup>d</sup>gál-alim-ma*, 25, VI, 7. Cf. *ur-<sup>d</sup>gál-alim*, GTD; HPN; In. II 857, 883, *pass.*  
 438. *ur-<sup>d</sup>sa-dâr(a)-nun-na*, 25, VI, 8.  
 439. *ur-<sup>d</sup>šakan*, 25, VI, 9.  
 440. *ur-<sup>d</sup>šú-mağ*, 25, VI, 10. Also in GDr 5539 Rev. I. Cf. *ur-šú-mağ*, In. II 627; SAD 7, 9.

<sup>1</sup> Or *en-lil-lá*? The name of a city would be out of place in this connection. On the other hand, we can hardly suppose that the scribes would have regarded *en-lil-lá* as a variant of *en-lil*. Notice that the genitive relation is not expressed in the names of the other gods. We do not have *en-na*, *en-ki-ga*, etc.

<sup>2</sup> The next group follows, and the gap is of no more than two lines. Cf. Text 25, Cols. V-VI.

<sup>3</sup> Cf. DGL, p. 138.

<sup>4</sup> Written: *DAR-A*.



441. *ur-d* . . . . ., 25, VI, 11.  
 441a. *ur-[me?-. . . .]*,<sup>1</sup> "The servant of the decrees," 25, VI, 12.  
 442. *ur-[me-nun-na]*, "The servant of the great decrees," 25, VI, 13. Cf. No. 619.  
 442a. *ur-me-ninnû*, "The servant of the fifty decrees," 25, VI, 14.  
 443. *ur-me-dûg-dûg-ga*, "The servant of the good decrees," 25, VI, 15. Cf. *nin-me-dûg-ga*, SAD; DP 223, VIII.  
 443a. *ur-me-šû-dû-a*, "The servant of the perfect decrees," 25, VI, 16. Cf. No. 622.  
 444. *ur-[dû?]-aṣag-ga*, "The servant of the holy shrine," 25, VI, 17. Cf. *lugal+*, III, 230.  
 444a. *ur-dam-gal-nun-na*, 25, VI, 18.  
 445. *ur-aṣag-ṣu*, "The servant of the wise one," 25, VI, 19. Cf. *nin+*, III, 1175.  
 445a. *ur-dun*, 25, VI, 20; 32, 1.3. Also in HPN. Cf. *ur-dun*, BAD; *ur-dun-e*, Nic.  
 446. *ur-dun-pa-ê'*, 25, VI, 21; 37, 1. Also in SAD; BAD; HPN; TRU.  
 446a. *ur-dun-pa-ê'-a*, 32, 2.4. Also in LBD; PSBA 34, p. 107 ff.  
 447. *ur-dun-gi-ra*, 25, VI, 22.  
 447a. *ur-dun-ù[r]-ri*, 37, 2. Also in HPN, p. 174.  
 448. *ur-dun-da-ṣi-da*, 25, VI, 23; 37, 3.  
 448a. *ur-dgiš-bar-a*, 25, VI, 24. . . . .<sup>2</sup>  
 452. *nin?-den-lil*,<sup>3</sup> 44, Obv. 1.  
 453. *ur-dšû-maḡ*, (Dupl. of No. 440), 44, Obv. 2.  
 454. *ur-gibil-al*, 44, Obv. 3.  
 455. *ur-dninni-e*, 44, Obv. 4. Also in In. II 2932.  
 456. *ur-dkal-e*, 44, Obv. 5.  
 457. *ur-KIZLAḂ*,<sup>4</sup> 44, Obv. 6.  
 458. *ur-KIZLAḂ*, 44, Obv. 7. . . . .  
 469. *ur-KI-KAL*, 44, Rev. 2.  
 470. *ur-KI-KAL*, 44, Rev. 3.  
 471. *ur-KI-IZI*,<sup>5</sup> 44, Rev. 4.  
 472. *ur-KI-IZI*, 44, Rev. 5.

<sup>1</sup> The restoration of this and of the name following is based on section 619-621. The text in No. 442 has traces which seem to suggest the sign *dim* and consequently the restoration *ur-me-dim-ša* (Cf. No. 590), but we do not expect the sign *me* to be used here in two entirely different meanings.

<sup>2</sup> The exact place of the next section is uncertain.

<sup>3</sup> The first sign might not be *nin*, but is certainly not *ur*. Either we have here a scribal error, or this is not a personal name.

<sup>4</sup> *KIZLAḂ* and *KI-KAL* have probably the same meaning of "uncultivated, abandoned ground." Cf. Poebel, BE, VI pt. 2, p. 12, Note 2. The group *KI-KAL* has the phonetic values of *ḡirim*, *kankal*, *ulutin* (Br. 9752 f.).

<sup>5</sup> The group *KI-IZI*, has many phonetic values such as *abni*, *gibil*, *gunni*, *dinig*, *iṣi*, *kušlug*, *mel*, *munu*, *ne*, *nimur*, with the meanings of "flame, coal, bracer, furnace," etc. (Br. 9687 ff.). The list in our text is incomplete, several of the names having been destroyed. Had the text reached us in good condition, we should have expected just as many names compounded with *KI-IZI* as are the phonetic values of this group.



473. *ur-KI-IZI*, 44, Rev. 6.  
.....<sup>1</sup>
484. *ur-ê-laĝ*, "Servant of the brilliant temple," 39, IV, 1.  
Cf. *ur-ê-laĝ-laĝ*, TSA 7, Obv. V, 5; DP 120, V, 173, 1.
485. *ur-<sup>d</sup>ma-ma*, 39, IV, 2. Also in LAD 24, II, 7; SAD 96, 42. Cf. *ur-ma-ma*, BAD; HLC.
486. *ur-<sup>d</sup>ma-mi*, 39, IV, 3. Also in SAD 13, 15; HPN. Cf. *ur-ma-mi*, HPN; AO 3490 Obv. (in RA V, p. 95).
- 486a. *ur-ê-an-na*, "The servant of Ê-anna," 74, VII, 1.
487. *ur-<sup>d</sup>ab-û*, 39, IV, 4; 74, VII, 2. Also in ST I; HPN (Seals); In. II 929; DP 115, III.
488. *ur-<sup>d</sup>ba-û*, 39, IV, 5; 74, VII, 3. Also in LAD; LBD; SAD; HPN; RPN, etc.
489. *ur-<sup>d</sup>da-mu*, 39, IV, 6; 74, VII, 4. Also in SAD; BAD; HPN, etc.
490. *ur-<sup>d</sup>ninâ*, 39, IV, 7. Also in HLC; TSA 1, IX, 8.
491. *ur-<sup>d</sup>a-ru-ru*, 39, IV, 8; 74, VII, 5.
492. *ur-<sup>d</sup>aš-šir-ĝé*, 39, IV, 9; 74, VII, 6.
493. *ur-<sup>d</sup>a-má-má*, 39, IV, 10; 74, VII, 7.
494. *ur-<sup>d</sup>za-má-má*, 39, IV, 11; 74, VII, 8.  
.....<sup>1</sup>
542. *ur-<sup>d</sup>nir-IB*, Pt. I 60, 1.  
Also in SAD; BAD; HPN, etc.
543. *ur-<sup>d</sup>nin-sīg*, Pt. I 60, 2.
544. *ur-<sup>d</sup>nin-gal*, Pt. I 60, 3. Pt. III 70, I, 1; 75, III, 2.
- 544a. *ur-<sup>d</sup>nin-unu*, Pt. III 70, I, 2; 75, III, 3.
545. *ur-<sup>d</sup>nin-šar*, Pt. I 60, 4; Pt. III 70, I, 3; 75, III, 4.
546. *ur-<sup>d</sup>nin-ka-si*, Pt. I 60, 5; Pt. III 70, I, 4; 75, III, 5.
547. *ur-<sup>d</sup>nin-ma-da*, Pt. I 60, 6; Pt. III 70, I, 5; 75, III, 6.
- 547a. *ur-<sup>d</sup>nin-ûĝ*, 75, III, 7.
- 547b. *ur-<sup>d</sup>nin-uku*, 75, III, 8.
- 547c. *ur-<sup>d</sup>nin-sa-za*, 75, III, 9.
- 547d. *ur-<sup>d</sup>nin-sa-...*, 75, III, 10.<sup>2</sup>
548. *ur-<sup>d</sup>nin-mar<sup>ki</sup>*, Pt. I 60, 7; Pt. III 70, I, 6.
549. *ur-<sup>d</sup>sa-dār(a)*, Pt. I 60, 8; Pt. III 70, I, 7.
550. *ur-<sup>d</sup>sa-dār(a)-nun-na*, Pt. I 60, 9; Pt. III, 70, I, 8.
- 550a. *ur-<sup>d</sup>pa-sag*, 75, II, 1.
551. *ur-<sup>d</sup>pa-bil*, Pt. I 60, 10; Pt. III 70, I, 9; 75, II, 2.
552. *ur-<sup>d</sup>pa-bil-sag-ga*, Pt. I 60, 11; Pt. III 70, I, 10; 75, II, 3.
553. *ur-<sup>d</sup>ašnan*, Pt. I 60, 12; Pt. III 70, I, 11.
554. [*ur-<sup>d</sup>kú-sug-ga*, 70, I, 12.
555. [*ur-<sup>d</sup>lâl*, 70, I, 13.
556. [*ur-<sup>d</sup>KAL*, 70, I, 14.
557. [*ur-<sup>d</sup>kal-kal*, 70, I, 15.
558. [*ur-<sup>d</sup>esig*, 70, I, 16.

<sup>1</sup> The exact place of the next section is uncertain.<sup>2</sup> Text 75, III is here destroyed. It is probable that it did not follow the order of the other texts.

559. *[ur-<sup>d</sup>esig]-ga*, 70, I, 17.  
 .....<sup>1</sup>
560. *ur-<sup>d</sup>nisaba*, 70, II, 1.  
 561. *ur-<sup>dd</sup>nisaba*, 70, II, 2.  
 562. *ur-<sup>d</sup>ga-zal*, 70, II, 3.<sup>2</sup>  
 .....<sup>1</sup>
564. *ur-<sup>d</sup>en-lil?*, 36, 1.  
 565. *ur-ana*, 36, 2.  
 566. *ur-ana-tu(gu)*, 36, 3.  
 567. *ur-<sup>d</sup>nanna-tu(gu)*, 36, 4.  
 568. *ur-<sup>d</sup>nanna-il*, 36, 5.  
 569. *ur-gar?-bi-<sup>zu</sup>?*, 36, 6.  
 570. *ur-e-KI?-IZI*, 36, 7.  
 571. *ur-kúr*, "The servant of the mountain," 36, 8.  
 572. *ur-kúr-sag?*,<sup>3</sup> "The servant of the mountain," 36, 9.  
 .....<sup>1</sup>
573. *ur-...-nun-...*, 72, II, 1.  
 574. *ur-ad-da*, "The servant of the Father," 72, II, 2.  
 575. *ur-in-si-na*,<sup>4</sup> "The servant of Isin," 72, II, 3.  
 576. *ur-<sup>é</sup>-gibil*, "The servant of the new temple," 72, II, 4.  
 577. *ur-uru?-gibil*, "The servant of the new city," 72, II, 5.
578. *ur-nagar-gid-[da?]*,<sup>5</sup> 72, II, 6.  
 579. *ur-nagar-...*, 72, II, 7.  
 580. *ur-nagar-si-[ga]*, 72, II, 8.  
 581. *ur-nagar-ma<sup>g</sup>*, 72, II, 9.  
 582. *ur-nagar-dúr-[ra]*, 72, II, 10.  
 .....<sup>1</sup>
583. *ur-lama*,<sup>6</sup> "The servant of the protecting god," 26, I, 1.  
 584. *ur-uru*,<sup>7</sup> "The servant of the protecting god," 26, I, 2. Also in In. IV 7316. Cf. *lugal+*, III, 320.  
 585. *ur-uri-gal*,<sup>8</sup> "The servant of the great protector," 26, I, 3. Cf. *lugal+*, III, 321.  
 586. *ur-uru-dú-a*,<sup>9</sup> "The servant of the protector of all," 26, I, 4.  
 587. *ur-<sup>gar</sup>*, "The servant of the thunder," 26, I, 5. Also in RT 17, p. 32 f. Cf. *ur-<sup>gar</sup>-šar-ra*, DP 128, III; 129, I; *ur-<sup>gar</sup>-a<sup>z</sup>ag-ga*, HPN; *lugal+*, I, 77; *arad+*, III, 1113.  
 588. *ur-<sup>gar</sup>-du*, "The servant of the thundering one," 26, I,

<sup>1</sup> The exact place of the next section is uncertain.

<sup>2</sup> After this name Text 70 closes with *<sup>d</sup>nisaba-<sup>z</sup>ag-sal*, and abandons personal names to take up a list of the names of the months.

<sup>3</sup> *Kúr-sag* is probably a phonetic variant for *gar-sag*, "mountain."

<sup>4</sup> Same as *ur-<sup>i</sup>-si-in<sup>ti</sup>*. Cf. No. 666 and note.

<sup>5</sup> Sign *nangaru*. The phonetic value *nagar*, instead of *lamga*, seems probable. Cf. *ur-<sup>d</sup>im*, etc. (Nos. 603 ff). Instead of "carpenter" *nagar* may mean here a divine instrument: this would better explain the name *ur-nagar-gid-da*. But too much stress cannot be laid on this point, considering the artificiality of these lists. Cf. *ur-dúr-dingir-gid-da*, No. 598. <sup>d</sup>*Lamga* = <sup>d</sup>*Sin*, II R 47, 66e; SAI 8533; cf. also <sup>d</sup>*NAGAR-dúg-ga*, CT 12, 26: 25, 89; <sup>d</sup>*NAGAR-<sup>ti</sup>-lù-gál-lu* = *bélit ilani*, CT. 24, 12:26 (=25, 87).

<sup>6</sup> The phonetic value *lama* is here given by the names following, which are practically identical in meaning.

<sup>7</sup> *Uru* is certainly the name of a god. Cf. the names following.

<sup>8</sup> *Urigallu* is a protecting god. Cf. DGL., p. 51.

<sup>9</sup> *duru-dú* = <sup>d</sup>*Nusku*, V R 44, 16c. The translation is tentative, owing to the many meanings of the sign *DU*.

6. Also in RT 17, p. 32 f.  
Cf. *ur-ġar-dūg*, *ibid*.
589. *ur-me-dim*,<sup>1</sup> "The servant of the limbs," 26, I, 7. (Dupl. of No. 441a.)
590. *ur-me-dim-ša*,<sup>2</sup> "The servant of the one who protects the limbs," 26, I, 8.
591. *ur-dūr-dingir*, "The servant of the dwelling of god," 26, I, 9.
592. *ur-dūr-dingir-an-na*, "The servant of the dwelling of the god of heaven," 26, I, 10.
593. *ur-dūr-dingir-dūr-ra*, "The servant of the dwelling of the god of the shrine," 26, I, 11.
594. *ur-dūr-dingir-azag*, "The servant of the dwelling of the holy god," 26, I, 12.
595. *ur-dūr-dingir-sag*, "The servant of the dwelling of the chief god," 26, I, 13.
596. *ur-dūr-dingir-maġ*, "The servant of the dwelling of the exalted god," 26, I, 14.
597. *ur-dūr-dingir-ġi-da*, "The servant of the dwelling of the faithful god," 26, I, 15.
598. *ur-dūr-dingir-ġid-da*, "The servant of the dwelling of the long (compassionate ?) god," 26, I, 16.
599. *ur-dūr-dingir-sū*,<sup>3</sup> "The servant of the dwelling of the perfect god," 26, I, 17.
600. *ur-dūr-dingir-ninnū*, "The servant of the dwelling of the god of fifty," 26, I, 18.
601. *ur-dūr-dingir-dagal-la*, "The servant of the dwelling of the great god," 26, I, 19.
602. *ur-dūr-dingir-si-ga*, "The servant of the dwelling of the splendid god," 26, I, 20.
603. *ur-dim*,<sup>4</sup> "The servant of the builder," 26, I, 21.
604. *ur-dim-dūr-ra*, "The servant of the builder of the dwelling," 26, I, 22.
605. *ur-dim-azag*, "The servant of the holy builder," 26, I, 23.
606. *ur-dim-sag*, "The servant of the chief builder," 26, I, 24.
607. *ur-dim-[maġ]*, "The servant of the exalted builder," 26, I, 25.
- .....
618. *ur-ūg-tur*,<sup>5</sup> "The servant of the panther," 26, II, 1. Cf. *lū+*, III, 155.
619. *ur-me-nun-na*, "The servant of the great decrees," 26, II, 2.
620. *ur-me-[ninnū]*, "The servant of the fifty decrees," 26, II, 3. (Dupl. of No. 442a.)
621. *ur-me-dūg-dūg-ga*, "The servant of the good decrees," 26, II, 4. (Dupl. of No. 443.)

<sup>1</sup> *Me-dim* = *bināti*, "Limbs, parts of the body." Cf. DGI., p. 185.

<sup>2</sup> Sign *DU*. <sup>3</sup> *Me-dim-ša* = *ša*, Br. 10447. *Ša* is probably phonetic writing for *šag*, "The one who is gracious to the limbs," i. e., "who protects the body."

<sup>3</sup> Written: *SI+GUNU-a*. Cf. DGI., p. 238.

<sup>4</sup> *dim* = *ēa*. Cf. Br. 9117; SAI 6860, 11190.

<sup>5</sup> *Nergal*. Cf. Note 9 on p. 208.

622. *ur-me-šú-dū-a*, "The servant of the perfect decrees," 26, II, 5. (Dupl. of No. 443a.)
623. *ur-uru-ma<sup>1</sup>-a*, 26, II, 6.
624. *ur-banda-a*, "The servant of the small one,"<sup>2</sup> 26, II, 7.
625. *ur-ga-zi-nag-a*, "The servant of the one who drinks the milk of life," 26, II, 8.
626. *ur-bara<sup>3</sup>-ri-a*, "The servant of the loved sanctuary,"<sup>4</sup> 26, II, 9.
627. *ur-bara-si-ga*, "The servant of the splendid sanctuary,"<sup>5</sup> 26, II, 10. Cf. *ur-dbara-si-ga*, ST II.
628. *ur-dumu-a*, "The servant of the son," 26, II, 11. Cf. *lù+*, HLC.<sup>6</sup>
629. *ur-dúr*, "The servant of the dog," 26, II, 12.
630. *ur-nim*, "The servant of the fly," 26, II, 13. Also in HLC; In. IV 7122, 7377, 7393.
631. *ur-nīg*,<sup>7</sup> "The servant of the bitch," 26, II, 14.
632. *ur-...<sup>8a</sup>*, "The servant of the....fish," 26, II, 15.
633. *ur-[ga?]-ra-li*, 26, II, 16. Cf. *lugal+*, III, 315.
634. *ur-ē'*,<sup>8</sup> 26, II, 17.
635. *ur-dam*,<sup>8</sup> 26, II, 18.
636. *ur-...-da*, 26, II, 19.
637. *ur-...-KA-ni* 26, II, 20.
638. *ur-...-[e]l?*, 26, II, 21.
649. *ur-uru*, "The servant of the city," 26, III, 1; 59, VI, 9. Cf. *lugal-uru*, In. IV 7663.
650. *ur-uru-gál*,<sup>9</sup> "The servant of the high city," 26, III, 2; 59, VI, 10.
651. *ur-uru-gu-la*, "The servant of the great city," 26, III, 3; 59, VI, 11.
652. *ur-āš-bar-ra*, "The servant of the judgment," 26, III, 4; 59, VI, 12.
653. *ur-gi-bar-ra*, "The servant of the totality," 26, III, 5; 59, VI, 13. Also in In. II 950.
654. *ur-gi-aṣag*, "The servant of the holy reed," 26, III, 6.

<sup>1</sup> Sign ŠAR. Cf. Br. 4304; SAI 2846. Probably variant for *uru* (Br. 1018), "The servant of the planter of vegetation," i. e., "cf the husbandman."

<sup>2</sup> The meaning of "small" for *banda* is made certain by the name following.

<sup>3</sup> The sign is unusually written, but there is no doubt as to the identification.

<sup>4</sup> The *bara-ri-a* is synonym with the *bara-maḡ*. Cf. Zimmern, *Kultlieder*, 9, b. 4. Animal offerings were brought to the *bara-ri-a*, AO 55101, Obv. I, 27.

<sup>5</sup> The *bara-si-ga* is the *nimēdu elliti*, "The high pedestal." Cf. Br. 6883 and SAI 4917. The god *bara-si-ga* is found in CT 24, 8:28.

<sup>6</sup> Transliterated: *gál-tur-a*.

<sup>7</sup> Written: *GÊME+UR*. *Nīg* might not be the proper phonetic value of the sign.

<sup>8</sup> The name might be incomplete. Another sign might be missing after *ur*.

<sup>9</sup> One would think of a phonetic variant for *urigal* (=ŠEŠ-GAL), but this is excluded by the fact that the name *ur-urugal* is found in another column of the same tablet. Phonetic variants would follow one another in immediate succession.



655. *ur-sag-zi*, "The servant of the great one,"<sup>1</sup> 26, III, 7.
656. *ur-sag-á-lu(gu)*, "The servant of the great one who possesses power,"<sup>2</sup> 26, III, 8.
657. *ur-šú-nir-ra*, "The servant of the temple pillar," 26, III, 9. Cf. *ur-šú-nir*, In. II 3104.
658. *ur-šú-il-la*, "The servant of the prayer," 26, III, 10.
659. *ur-si-si*<sup>3</sup>, 26, III, 11.
660. *ur-sig<sup>4</sup>-ga*, 26, III, 12.
661. *ur-e-kur-sig<sup>ku</sup>*<sup>5</sup>, "The servant of the Ekursig-bird," 26, III, 13.
662. *ur-kar-ri*, "The servant of the wall," 26, III, 14. Cf. *nin+*, III, 1535.
663. *ur-bád-dúr-ra*, "The servant of the wall of the sanctuary," 26, III, 15. Also in HPN; In. II 690, 837, IV 7154; ST II 49, Obv. II, 18.
664. *ur-du<sup>6</sup>-sal-la*, "The servant of the large abiding place," 26, III, 16.
665. *ur- d-da*, "The servant of the father," 26, III, 17.
666. *ur-i-si-in<sup>ki</sup>*<sup>7</sup>, "The servant of Isin," 26, III, 18. Cf. *lû+*, III, 117.
667. *ur-kù*, "The servant of the brilliant one," 26, III, 19. Also in In. IV 7535; DP 120, IX. Cf. *ur-AZAG-nun-na*, TRU; GDr; *ur-<sup>d</sup>AZAG-nun-na*, HPN; In. II, 896.
668. *ur-giš-šar-a*, "The servant of the orchard," 26, III, 20.
669. *ur-a- . . . .*, 26, III, 21.  
.....
680. *ur-tir*, "The servant of the forest," 26, IV, 1.
681. *ur-uš*, "The servant of the male one," 26, IV, 2. Cf. *ur-uš-gid-da*,<sup>8</sup> HPN; In. IV 7354.
682. *ur-giš(=UŠ)*, "The servant of the man," 26, IV, 3.
683. *ur-guruš(=UŠ)*,<sup>9</sup> "The servant of the man," 26, IV, 4.
684. *ur-nita-a*, "The servant of the male one," 26, IV, 5.
685. *ur-éš*, "The servant of the dwelling," 26, IV, 6. Also in In. 7542. Cf. *ur-<sup>d</sup>AB*, BAD; HLC; *ur-AB-aṣag-ga*, HPN.
686. *ur-éš-a*, "The servant of the dwelling," 26, IV, 7.
687. *ur-unu*, "The servant of the dwelling," 26, IV, 8.

<sup>1</sup> *Sag-zi* = *šaḫū ša reši*. Used as an adjective, it means "high placed." V R 16, 10 c-d: *sag-zi* = *ašaredu*.

<sup>2</sup> The translation is based on the meaning of the name preceding.

<sup>3</sup> Written: *SI+GUNU+GUNU*. Cf. Br. 3473.

<sup>4</sup> Br. 4404.

<sup>5</sup> Written: *IGI+GUNU*.

<sup>6</sup> Sign *DUL*.

<sup>7</sup> Notice that this is a variant of *ur-in-si-na* (No. 575) which is also preceded by *ur-ad-da*.

<sup>8</sup> *Ur-uš gid-da* means "The servant of the long compassionate." *Uš*, in this name, is a phonetic writing for *uš* = *Ê+GÊME*. The same meaning has the name *gê'me-uš-sud-da*.

<sup>9</sup> *Lû-UŠ* (*gu-ru-uš* = *ša gu-ru-uš-še-e*, and *māru*. DGI., p. 111.



688. *ur-éš-tur*, "The servant of the small dwelling," 26, IV, 9.
689. *ur-ab*, "The servant of the sea," 26, IV, 10.
690. *ur-abzu*, "The servant of the ocean," 26, IV, 11. Also in BAD 87, 9; HPN.
691. *ur-a-par-ru-si-a<sup>ki</sup>*, "The servant of the place which is full of pure water," 26, IV, 12.
692. *ur-tur*, "The servant of the small one," 26, IV, 13. Also in GDr; HPN; TSA 46 Rev. I, 2, etc.
693. *ur-dumu*, "The servant of the son," 26, IV, 14. Cf. *arad* +, III, 1114.
694. *ur-dumu-dumu*,<sup>1</sup> "The servant of the grandson," 26, IV, 15. Also in HLC; HPN (*ur-tur-tur*), etc.
695. *ur-DUMU-ZA*,<sup>2</sup> "The servant of the daughter," 26, IV, 16.
696. *ur-DUMU-ZA-a*, "The servant of the daughter," 26, IV, 17.
697. *ur-ti-dumu*, "The servant of the life of the son," 26, IV, 18.
698. *ur-ti-dumu-a*, "The servant of the life of the son," 26, IV, 19.
699. *ur-giš*, "The servant of the man," 26, IV, 20.  
.....<sup>3</sup>
701. *ur-giš-ginar*,<sup>4</sup> "The servant of the chariot," 59, VI, 1.
702. *ur-pú*, "The servant of the well," 59, VI, 2.
703. *ur-pú-aṣag*,<sup>5</sup> "The servant of the pure well," 59, VI, 3.
704. *ur-pú-sag*,<sup>6</sup> "The servant of the chief well," 59, VI, 4.
705. *ur-pú-maḡ*, "The servant of the exalted well," 59, VI, 5.
706. *ur-pú-ṣi-da*, "The servant of the eternal well," 59, VI, 6.
707. *ur-pú-gid-da*, "The servant of the long well," 59, VI, 7.
708. *ur-pú-sú*, "The servant of the perfect well," 59, VI, 8.  
.....<sup>3</sup>
711. *ur-[máš]*, 26, V, 1.
712. *ur-máš*....., 26, V, 2.
713. *ur-máš*....., 26, V, 3.
714. *ur-sag*, "The servant of the head," 26, V, 4. Also in ST I; DP 119, VI; In. II 4537, 5848, etc.
715. *ur-sag-du(g)*, "The servant of the head," 26, V, 5.
716. *ur-sag-ub*, "The servant of the chief of all,"<sup>7</sup> 26, V, 6. Also in HPN. Cf. *ur-sag*-

<sup>1</sup> *dumu-dumu* = *bân mâri*, SAI 2729.

<sup>2</sup> Probably the phonetic value of the group *DUMU-ZA* is *ṣi-iṣ-na*, as in the double *DUMU-ZA* (SAI 2745). The sign means *binitu*, and the meaning "daughter" which Muss-Arnold suggests (HWB, p. 180) is confirmed by the context.

<sup>3</sup> Next section follows. The gap is very short.

<sup>4</sup> Cf. SAI 7798.

<sup>5</sup> *dul-aṣag-ga* = *anu*, Br. 10273.

<sup>6</sup> *Pú-sag* = *kurpu* (SAI 7815).

<sup>7</sup> Or "The chief of regions." Cf. DGI., p. 40

- ub<sup>ki</sup>*, HPN; In. IV 7266, 7267, 7340.
717. *ur-sil*, "The servant of the street," 26, V, 7. Also in HPN; In. I 1041, II 2834.
718. *ur-sil-ur-ra*, "The servant of the closed street," 26, V, 8.
719. *ur-sil-dur-ra*, "The servant of the street of the dwelling," 26, V, 9.
720. *ur-sil-aqag*, "The servant of the holy street," 26, V, 10.
721. *ur-sil-sag*, "The servant of the chief street," 26, V, 11.
722. *ur-sil-maĝ*, "The servant of the exalted street," 26, V, 12.
723. *ur-sil-zi-da*, "The servant of the eternal street," 26, V, 13.
724. *ur-sil-gid-da*, "The servant of the long street," 26, V, 14.
725. *ur-sil-sû*, "The servant of the perfect street," 26, V, 15.
726. *ur-sil-ninnû*, "The servant of the street of fifty," 26, V, 16.
727. *ur-sil-dagal-la*, "The servant of the large street," 26, V, 17; 59, V, 1. Cf. <sup>4</sup>*en-ki-sil-dagal-la*, DP 197, III.
728. *ur-sil-si-ga*, "The servant of the splendid street," 26, V, 18; 59, V, 2.
729. *ur-ê*, "The servant of the house," 26, V, 19; 59, V, 3.
730. *ur-ê+ĝi-li*, "The servant of the house of fullness,"<sup>1</sup> 26, V, 20; 59, V, 4.
731. *ur-ê+lil-lá*, "The servant of the house of winds,"<sup>2</sup> 26, V, 21; 59, V, 5.
732. *ur-ê+bur-ra*, "The servant of the banquet house,"<sup>3</sup> 59, V, '6.
733. *ur-ê+el-lu?*, "The servant of the house of cleansing," 59, V, 7.
734. *ur-ê+ĝir-su*, "The servant of the house of the flood,"<sup>4</sup> 59, V, 8.
735. *ur-ê*, "The servant of the house," 59, V, 9.
736. *ur-ê-dû-a*, "The servant of the built house," 59, V, 10.
737. *ur-ê-gê-a*, "The servant of the cloister," 59, V, 11.
738. *ur-ê-nun-na*, "The servant of the princely house," 59, V, 12.
739. *ur-ama*, "The servant of the mother," 59, V, 13.
740. *ur-ama-na*,<sup>5</sup> 59, V, 14. Cf. *lû+*, III, 130.
- .....<sup>6</sup>
741. *ur-sa-[nigin-....]*, 59, IV, 1.
742. *ur-sa-nigin-....*, "The servant of the....encircling net," 59, IV, 2.

<sup>1</sup> Fh.n.: *egili* = *lil kuĝbi*, *lil*..... Cf. SAI, 3848.

<sup>2</sup> Phon.: *e illal* = *btl ir iti*, *btl ĝakiki*, *btl ŝiri*, etc. Cf. SAI 3799 ff.

<sup>3</sup> Phon.: *eburra* = *btl ni?*..... Cf. SAI 3845 and DGI., p. 71, III *bur*.

<sup>4</sup> Very probably with the phonetic value *egirsu*, as in the preceding. It means *btl nin-ĝir-su*, *mersu*, *btl*....*-jik*...., SAI 3754.

<sup>5</sup> Cf. Note 3 on p. 208.

<sup>6</sup> Next group follows.

743. *ur-sa-nigin-aṣag*, "The servant of the holy encircling net," 59, IV, 3.
744. *ur-gê-ma*, 59, IV, 4.
745. *ur-gê-ma-aṣag*, 59, IV, 5.
746. *ur-gê*, "The servant of the night," (26, VI, 2); 59, IV, 6. Also in In. IV 7307.
747. *ur-gê-na*,<sup>1</sup> "The servant of the grave?", 26, VI, 3; 59, IV, 8.
748. *ur-LUM*,<sup>2</sup> 26, VI, 4; 59, IV, 8. Cf. *ur-dLUM*, HLC.
749. *ur-LUM-ma*, 26, VI, 5; 59, IV, 9. Also in GDr 60, Obv. 8; TSA 5, IV 2; *ur-da-lum-ma*, DP 120, III.
750. *ur-im*, 26, VI, 6; 59, IV, 10.
751. *ur-im-ma*, 26, VI, 7; 59, IV, 11.
752. *ur-šešlam*, "The servant of the region," 26, VI, 8.
753. *ur-šešlam-ma*, "The servant of the region," 26, VI, 9.
754. *ur-šešlam-dúr-ra*, "The servant of the region of the dwelling," 26, VI, 10.
755. *ur-šešlam-aṣag*, "The servant of the holy region," 26, VI, 11.
756. *ur-šešlam-sag*, "The servant of the chief region," 26, VI, 12.
757. *ur-šešlam-maḡ*, "The servant of the exalted region," 26, VI, 13.
758. *ur-šešlam-ṣi-da*, "The servant of the eternal region," 26, VI, 14.
759. *ur-šešlam-gíd-[da]*, "The servant of the long region," 26, VI, 15.
- .....<sup>3</sup>
760. *ur-ganam*, "The servant of the fold,"<sup>4</sup> 59, IV, 12.
761. *ur-ganam-ma*, "The servant of the fold," 59, IV, 13.
762. *ur-ganam-dúr-[ra]*, "The servant of the fold of the dwelling," 59, IV, 14.
- .....<sup>5</sup>
762. *ur-dúr-dam-aṣag*, "The servant of the dwelling of the holy spouse," 59, III, 1.
763. *ur-ê-dam*, "The servant of the house of the spouse," 59, III, 2.
764. *ur-ê-dam-aṣag*, "The servant of the house of the holy spouse," 59, III, 3.
- .....<sup>5</sup>

<sup>1</sup> For *gê-û-na*?

<sup>2</sup> Probably a weapon. If so, the phonetic value would be *ḡum*, "to destroy."

<sup>3</sup> Next group may be a variant of Nos. 752 ff.

<sup>4</sup> The phonetic value of this ideograph must be here *ganam*, as shown by the name *ur-ganam-ma*. The proper translation should therefore be *immirtu*. But the same ideograph, with the phonetic value *marun*, means *kabû*, "stable, fold, enclosure." The translation which I have adopted for the sign *ganam* is required by the context because, after *ur-ganam-dúr-ra*, the text, had it been complete, would have had a list of names very similar to Nos. 752 ff., which, in Text 26, takes the place of this section. Moreover, the translation "fold, stable" is supported by the composition of the ideograph which means enclosure *plus* ox.

<sup>5</sup> Next group follows.

766. *ur-gi*, "The servant of the reed,"<sup>1</sup> 26, VII, 2. Also in In. II 4443.
767. *ur-gi-gi*, "The servant of the reeds,"<sup>2</sup> 26, VII, 3. Also in HLC.
768. *ur-gi-éš*, "The servant of the reed of the habitation,"<sup>3</sup> 26, VII, 4.
769. *ur-gi-tún*, "The servant of the high reed," 26, VII, 5.
770. *ur-tún*,<sup>4</sup> 26, VII, 6. Also in DP 176, III.
771. *ur-tún-za*,<sup>5</sup> 26, VII, 7.
772. *ur-gír*,<sup>6</sup> 26, VII, 8.
773. *ur-gír-za*,<sup>5</sup> 26, VII, 9.
774. *ur-za-na*,<sup>7</sup> 26, VII, 10.
775. *ur-za-na-ru*, 26, VII, 11.
776. *ur-na* . . . ,<sup>8</sup> 26, VII, 12.
777. *ur-na* . . . , 26, VII, 13. Cf. No. 111.
778. *ur-mu*, "The servant of the name,"<sup>9</sup> 26, VII, 14. Cf. *lugal*+, III, 212.
779. *ur-mu-ge-a*,<sup>10</sup> "The servant of the name of abundance," 26, VII, 15. Cf. *mu-ge-a*, I, 409.
780. *ur-še*, "The servant of the grain," 26, VII, 16.
781. *ur-še-ba*, "The servant of the food,"<sup>11</sup> 26, VII, 17. Cf. *lù-še-ba*, DP 119, XII; 157, X.
782. *ur-še-ba-a*, "The servant of the food," 26, VII, 18.  
.....<sup>12</sup>
783. *ur-é* . . . , 59, II, 4.
784. *ur-é-lá-gá*, "The servant of the brilliant temple," 59, II, 5.
785. *ur-é-azag*, "The servant of the holy temple," 59, II, 6.
786. *ur-é-sag*, "The servant of the chief temple," 59, II, 7.
787. *ur-gùb*, "The servant of the pure one," 59, II, 8.
788. *ur-gùb-gùb*, "The servant of the pure ones,"<sup>13</sup> 59, II, 9.

<sup>1</sup> It might also be phonetic writing for *MI*=*gê*, "night." Cf. *GI*=*lilitu*, SAI 10288.

<sup>2</sup> But cf. *mu-gi-gi*, Br. 2440.

<sup>3</sup> Might also be phonetic writing for *giš*=*edlum*, *amêlum*, but this lection is not supported by the contest.

<sup>4</sup> *Tún*=*takaltu*, a general name for a class of instruments (SAI 9182). The sign could also be read *gin*=*pāšu* (SAI 9168).

<sup>5</sup> The sign *ZA* might also stand for the numeral IV. I have adopted the reading *za* because of the following *ur-za-na* (No. 774).

<sup>6</sup> Probably an instrument. This name and the preceding *ur-tún* must be closely related in meaning.

<sup>7</sup> Cf. II R 30 No. 1, Col. III, 6-7, where *za-na pi* and *za-na-ru pi* are translated *elîl uḫnim*.

<sup>8</sup> The preceding names seem to suggest the meaning *elû* (Br. 1584). The next probable meaning would be *amêlu* (SAI 894).

<sup>9</sup> There is no doubt that *mu* means here "name." Cf. name following.

<sup>10</sup> *Mu-ge-a* is found in the Syllabary (Pt. I, No. 409) and is followed by *mu-ni-za* and *mu-gig-sa*. Its probable meaning is "The name of abundance" or "The name of the multitude." It is possible, however, that *ge* may be a different phonetic writing for *gê*.

<sup>11</sup> *Še-ba*=*iḫru*, "food," a synonym of *šuku*=*kurummatu*.

<sup>12</sup> Next group follows.

<sup>13</sup> But cf. also *li-li-a-bi*=*nannabšu*, "his posterity," IV R 12 Rev. 33, 34.



789. *ur-nisaba*, "The servant of the corn," 59, II, 10. Also VS XIII, 82 Rev. 14. Cf. *lù-nisaba*, *lù<sup>dd</sup>-nisaba*, III, 46-47.
790. *ur-nisaba-ba*, "The servant of the corn portion,"<sup>1</sup> 59, II, 11.
791. *ur-nisaba-dûg* - [ga?], "The servant of the good corn," 59, II, 12.
792. *ur-nisaba*- . . . , 59, II, 13.  
.....
793. *ur*- . . . -*zu*, 30, I, 1.
794. *ur-zu*,<sup>2</sup> "The servant of wisdom," 30, I, 2; 38, Rev. I, 1.
795. *ur-zu-mu*, "The servant of my wisdom," 30, I, 3; 38, Rev. I, 2.
796. *ur-su*,<sup>3</sup> 38, Rev. I, 3.
797. *ur-nig-su?*, 38, Rev. I, 4.
798. *ur*- . . . ?-*GAR?*, 38, Rev. I, 5.  
.....<sup>4</sup>
809. *ur-lugal*, "The servant of the king," 30, II, 1; 33, I, 11;<sup>5</sup> 33, II, 11. Also in HPN; HLC; LAD; In. II 720 *pass.* Cf. *ur<sup>d</sup>-lugal*, SAD; HLC, etc.; *arad*+, I, 438.
810. *ur-uš*,<sup>6</sup> "The servant of the compassionate one," (30, II, 2); 33, I, 12; 33, II, 12. Cf. *ur-ê-gême*, In. IV 7324; *ama-uš*, III, 1634.
811. *ur-uš-ME*, 30, II, 3; 31, I, 1; 33, II, 13.
812. *ur-uš-ME*, 30, II 4; 31, I, 2; 33, II, 14.
813. *ur-gal-dumu*,<sup>7</sup> (30, II, 5); 31, I, 3; 31, II, 1.
814. *ur-mes*, "The servant of the hero," (30, II, 6); 31, I, 4; 31, II, 2. Also in In. I 1368, etc.
815. *ur-al*, "The servant of the *al*-instrument," (30, II, 7); 31, II, 3. Cf. *ur-al-la*, GTD; HPN; In. II 904, 7512; *ur<sup>d</sup>-al-la*, In. II 924, 931.
816. *ur-bád*, "The servant of the wall," (30, II, 8); 31, I, 5; 31, II, 4. Also in ST II Obv. I, 2. Cf. *nanna*+, III, 1310.
817. *ur-dub*, "The servant of the tablet," 30, II, 9; 31, I, 6; 31, II, 5; 38, Rev. II, 1. Also in HLC; GTD, etc. Cf. *ur<sup>d</sup>-dub*, HPN; RTIh 152, I, 6, and Nos. 821, 823.
818. *ur-um*, "The servant of the mother," 31, I, 7; 31, II, 6; 38, Rev. II, 2. Also in ST II.
819. *ur-um-me*, "The servant of the pregnant one," (30, II, 10); 31, I, 8; 31, II, 7; 38, Rev. II, 3.
820. *ur-um-me-ga*, "The servant of the pregnant one," (30,

<sup>1</sup> *Nisaba-ba*, "a portion of corn," just as *še-ba* (No. 781) is "a portion of grain."

<sup>2</sup> The name might be incomplete.

<sup>3</sup> The phonetic value *su* is required by the context.

<sup>4</sup> Next group follows.

<sup>5</sup> The two parallel lines, which are found in this text, denote a break of continuity. Hence *ur-lugal* does not follow after *ur-USLAN+GUNU-aṣag*.

<sup>6</sup> Written *Ê+GÊME*.

<sup>7</sup> Probably, instead of *gal-dumu*, to be read *dumu-gal* as in *lu-gal*, *ušum-gal*, *kin-gal*, etc.



- II, 11); 31, I, 9; 31, II, 8; 38, Rev. II, 4.
821. *ur-dub*, "The servant of the tablet," 31, I, 10; 31, II, 9; 38, Rev. II, 5.
822. *ur-dub-lal*,<sup>1</sup> 30, II, 13; 31, I, 11; 31, II, 10; 38, Rev. II, 6. Also in HPN, etc.
823. *ur-diġ*,<sup>2</sup> "The servant of the flame," (30, II, 14); 31, I, 12; 31, II, 11; 38, Rev. II, 7.
824. *ur-diġ-me*,<sup>2</sup> "The servant of the flame," (30, II, 15); 31, I, 13; 31, II, 12; 38, Rev. II, 8.<sup>3</sup>
825. *ur-igi-nim-ma*, "The servant of the lofty eye,"<sup>4</sup> 30, II, 16; 31, I, 14; 31, II, 13; 38, Rev. II, 9.
826. *ur-igi-nim-DU*, (30, II, 17); 31, I, 15; 31, II, 14; 38, Rev. II, 10.
827. *ur-igi-ma-DU*, 31, I, 16; 31, II, 15; 38, Rev. II, 11.
828. *ur-igi-ġi-bar-ra*, "The servant of the one that looks faithfully,"<sup>5</sup> 31, I, 17; 31, II, 16; 38, Rev. II, 12. Also in HPN; SAD 109, 10; RTIIh 160, VII, 12, etc. Cf. *ur-igi-ġi-bar*, In. II 771; *ur-igi-ġi-bar-ra*, ST II; *igi-ġu-bar-ra*, ST II; *nin-igi-ġi-bar-ra*, III, 1534.
829. *ur-igi-gál-la*, "The servant of the knowing one,"<sup>6</sup> 31, II, 17; 33, II, 1; 38, Rev. II, 13.
830. *ur-gál*, "The servant of the gate," 31, II, 18; 33, II, 2; 38, Rev. II, 14; 59, I, 2. Also in HPN.
831. *ur-gál-lu*,<sup>7</sup> "The servant of the gate of abundance," 33, I, 3; 33, II, 3; (38, Rev. II, 15); 59, I, 3.
832. *ur-gál-lu-lu*, "The servant of the gate that makes abundant," 33, I, 4; 33, II, 4; 59, I, 4.
833. *ur-gál-gal*, "The servant of the great gate," 33, I, 5; 33, II, 5; 59, I, 5.
834. *ur-gál-aġag*, "The servant of the holy gate," 33, I, 6; 33, II, 6; 59, I, 6.
835. *ur-USLAN+GUNU*, "The servant of the place of cleansing," 33, I, 7; 33, II, 7; 59, I, 7.
836. *ur-USLAN+GUNU-aġag*,

<sup>1</sup> The *dub-lal* is some sacred object belonging to a temple. Cf. Gudea, Cyl. A, 24, 18; 24, 27, and also Langdon, Babylonian Liturgies, 27, 7.

<sup>2</sup> *Diġ=li'bu*, *la'abu* (SAI 2602-03), *Diġ-me=li'bu* (SAI 2614). The sign *me* appears to be a pleonastic addition (cf. DGI., p. 185, bottom).

<sup>3</sup> The sign *me* appears written as *lal*. While it is possible that *dub-lal* may have been repeated twice, still this imperfect writing seems to be due to the carelessness of the scribes.

<sup>4</sup> Referring to the sun.

<sup>5</sup> Cf. IV R 21\*, 6 Rev. 20.

<sup>6</sup> *Igi-gál=igigallu*, SAI 7019.

<sup>7</sup> *Gál-lu* and *gál-lu-lu* probably stand for *gál-lum* and *gál-lum-lum*.

- "The servant of the holy place of cleansing," 33, I, 8; 33, II, 8; 59, I, 8.
837. *ur-USLAN+GUNU-sag*, "The servant of the chief place of cleansing," 33, I, 9; 33, II, 9; 59, I, 9.
838. *ur-USLAN+GUNU-maġ*, "The servant of the exalted place of cleansing," 33, I, 10; 33, II, 10; 59, I, 10.
849. *ur-lù*, "The servant of the lord," 30, III, 1; 59, I, 11.
850. *ur-lù-lù*, "The servant of the lords," 30, III, 2; 59, I, 12.
851. *ur-lù-mu*, "The servant of my lord," 30, III, 3; 59, I, 13. Cf. *nin-lù-mu*, DP 118, III.
852. *ur-lù-ġa-ma-tiġ*, "The servant of 'May the lord live for my sake!'," 30, III, 4; 59, I, 14.
853. *ur-pa*,<sup>1</sup> "The servant of the scepter," 30, III, 5. Also in In. I 1448, 1449, II 2856, 4523, etc.
854. *ur-ġud*, "The servant of the shining one,"<sup>2</sup> 30, III, 6.
855. *ur-siġ*, "The servant of the wind,"<sup>3</sup> 30, III, 7; 38, Rev. III, 1.
856. *ur-kun*, "The servant of the tail,"<sup>4</sup> 30, III, 8; 38, Rev. III, 2.
857. *ur-siġ*, "The servant of the shepherd," 30, III, 9; 38, Rev. III, 3. Cf. *lugal-siġ*, III, 318; In. II 2852; *ur-siġ*, HPN.
858. *ur-siġ-da* (abbrev.), 30, III, 10; 38, Rev. III, 4. Cf. *lù-siġ-da*, RTIh 82, I, 10; *siġ-da-uru-šà-aṣag-gi*, In. IV 7384.
859. *ur-ṣu*, "The servant of the knowing one," 30, III, 11; 38, Rev. III, 5. Also in In. II 2874, 4688.
860. *ur-kal*, "The servant of the protector," 30, III, 12; 38, Rev. III, 6. Cf. *ur-<sup>a</sup>kal*, III, 977.
861. *ur-lama*, "The servant of the protector," 30, III, 13; 38, Rev. III, 7. Cf. *ur-<sup>a</sup>lama*, III, 978.
862. *ur-šú*, 30, III, 14; 38, Rev. III, 8. Also in HLC; In. I 1416. Cf. *lù-šú*, III, 158; HPN; *ur-<sup>a</sup>šú-an-na*, ST II.
863. *ur-šú-me-DU*, "The servant of Shumedu," 28, VIII, 6; 30, III, 15; 38, Obv. 2; 38, Rev. III, 9. Cf. *lù-šú-me-DU*, III, 159.
864. *ur-šú-galam-ma*, "The servant of Shugalam,"<sup>5</sup> 28, VIII, 7; 30, III, 16; 38, Obv. 3; 38,

<sup>1</sup> The phonetic value is not certain. *Pa* equals also *aru*, "germ, sprout," and *aklu*, "scribe, secretary."

<sup>2</sup> *PA* = *ġud*, *ellu*, *nubbuṭu*, *nawâru*, DGL., p. 215.

<sup>3</sup> *PA* = *siġ* "maḥaṣu"; used as a noun, "storm, wind." DGL., p. 240.

<sup>4</sup> *PA* = *kun* "ṣibbatu." The tail was a part of the animal which could be sacrificed (cf. DGL., II *kun*). This last phonetic value of the sign *PA* might not be the one intended by the scribe. Cf. *PA* = *mu*, and the name *li-bur-PA*, in Pt. I, No. 440 and note.

<sup>5</sup> *Šú-galam* is the door of the temple *Ê-ninnû* (cf. SAKI, index). *Galam* = *naklu*; *galam-ma* = *naklât* (Perm.). Cf. DGL., p. 79.

- Rev. III, 10. Cf. *ur-šú-ga-lam-ma*, TRU, and also III, 1001.
865. *ur-luĝ*, "The servant of the anointer," 26, VIII, 8; 30, III, 17; 38, Obv. 4; 38, Rev. III, 11. Also in SAD 13, 3; 56, 36; HLC, etc. Cf. *lù-luĝ*, III, 145.
866. *ur-luĝ-ana-ka*, "The servant of the anointer of Anu," 26, VIII, 9; 30, III, 18; 38, Obv. 5; 38, Rev. III, 12. Cf. *lù+*, III, 146.
867. *ur-nigin*, "The servant of the ritual chamber," 26, VIII, 10; 38, Obv. 6; 38, Rev. III, 13. Also in HPN; In. I 1448, *pass.*
868. *ur-nigin-gar-ra*, "The servant of the one who institutes the ritual chamber," 26, VIII, 11; 38, Obv. 7; 38, Rev. III, 14. Also in LAD 61, 12; LC, etc. Cf. *ur-nigin-gar*, In. II 861; GDr; HPN, etc.
869. *ur-ē*, "The servant of the temple," 26, VIII, 12; (38, Obv. 8); 38, Rev. III, 15. Also in HLC; TSA; In. I 1448, etc. Cf. *lù-ē*, III, 91.
870. *ur-ē-an-na*, "The servant of Eanna," 26, VIII, 13; 38, Rev. III, 16. Also in HPN; HLC; TRU 349, 5; In. II 924, etc. Cf. *lù+*, III, 161.
871. *ur-ē-gal*, "The servant of the palace," 26, VIII, 14; 38, Rev. III, 17. Also in HPN; HLC; ST II; In. II 751, 938, *pass.*
872. *ur-ē-gal*, "The servant of the palace," 26, VIII, 15; 38, Rev. III, 18.
873. *ur-ká*, "The servant of the gate," 26, VIII, 16. Cf. *ur-ká-tur*, DP 128, I.
874. *ur-[ká]-ninná*, "The servant of the gate of fifty," 26, VIII, 17.
875. *ur-[ká]-gê*, "The servant of the dark gate," 26, VIII, 18.
876. *ur-[ká]-láĝ*, "The servant of the brilliant gate," 26, VIII, 19.
877. *ur-[ká]-aĝag*, "The servant of the holy gate," 26, VIII, 20.
878. *ur-[ká]-sag*, "The servant of the chief gate," 26, VIII, 21. ....<sup>1</sup>
- 889-90. *ur-USLANU*-. . . . ., 26, IX, 11-12. ....<sup>1</sup>
901. *ur-GAR*-. . . . ., 26, X, 3. ....<sup>1</sup>
904. *ur-RU*-. . . . ., 26, X, 6. Cf. *ur-RU-ma*, In. IV 7320.
905. *ur-gu*, 26, X, 7. Also in HLC; HPN; In. IV 7105.
906. *ur-gu-la*, "The servant of the great one," 26, X, 8. Also in HLC; GTD; HPN; VS IX 171, 6. Cf. *lù+*, III, 106; 163.
907. *ur-gu-la-mu*, "The servant of my great one," 26, X, 9. Cf. *ur-gu-la-ma*, VS IX, 171,

<sup>1</sup> Next group follows.

- 7; *ur-gu-la-ša*, G Dr 50 Obv.  
6; *lù-gu-la-mu*, III, 107.
908. *ur-amaš*, "The servant of the  
sheepfold,"<sup>1</sup> 26, X, 10; 40, 1.
909. *ur-amaš-a*, "The servant of  
the sheepfold," 26, X, 11.
910. *ur-amaš-dúr-ra*, "The servant  
of the sheepfold of the  
sanctuary," 26, X, 12.
911. *ur-amaš-aṣag*, "The servant  
of the holy sheepfold,"<sup>2</sup> 26,  
X, 13. Cf. *lù-amaš-aṣag-ga*,  
LAD 30, 9.
912. *ur-amaš-sag*, "The servant of  
the chief sheepfold," 26, X,  
14.
913. *ur-amaš-maḡ*, "The servant of  
the exalted sheepfold," 26,  
X, 15.
914. *ur-amaš-ṣi-da*, "The servant  
of the eternal sheepfold,"  
26, X, 16.
915. *ur-amaš-[ḡid]-da*, "The serv-  
ant of the long sheepfold,"  
26, X, 17.
916. *ur-amaš-[s]û*, "The servant of  
the perfect sheepfold," 26,  
X, 18.  
.....<sup>3</sup>
929. *ur-d* . . . . ., 28, I, 1.
930. *ur-* . . . . ., 28, I, 2.
931. *ur-ê?*, 28, I, 3.
932. *ur-ê?* . . . . , 28, I, 4.
933. *ur-nigin*, (Dupl. of No. 867),  
28, I, 5.
934. *ur-nigin-gar*, (Dupl. of No.  
868), 28, I, 6.  
.....<sup>4</sup>
945. *ur-UŠ*, (Dupl. of No. 681),  
28, II, 2.
946. *ur-uš-sa?*, 28, II, 3.
947. *ur-ninni*, 28, II, 4.
948. *ur-dninni*, 28, II, 5.
949. *ur-dnin-lil*, 28, II, 6.
950. *ur-dnin-a-ṣu*, 28, II, 7. Also  
in HLC; GTD; GDr 66,  
Obv. 2; DP 135, III.
951. *ur-dḡa-ṣal*, 28, II, 8. Also in  
In. I 1288; HPN; TRU,  
etc.
952. *ur-ḡe*, "The servant of ful-  
ness," 28, II, 9.
953. *ur-ḡe-nun-na*, "The servant of  
abundance,"<sup>5</sup> 28, II, 10.
954. *ur-ganam*, (Dupl. of No. 760),  
28, II, 11.
955. *ur-ganam-ma*, (Dupl. of No.  
761), 28, II, 12.
956. *ur-ê*, (Dupl. of No. 869), 28,  
II, 13.
957. *ur-ê* . . . . ., (Dupl. of No.  
870 ?), 28, II, 14.  
.....<sup>4</sup>
968. *ur-luḡ*, (Dupl. of No. 865),  
28, III, 2.
969. *ur-luḡ-ana-ka*, (Dupl. of No.  
866), 28, III, 3.
970. *ur-ki*, "The servant of the  
place," 28, III, 4. Also  
ST I; In. I 1086, 1448. Cf.

<sup>1</sup> Probably part of a temple.

<sup>2</sup> Cf. *Ê-amaš-aṣag*, II R 61, 36g; *damaš-aṣag-ga*, CT 24, 24:55; *dnin-amaš-aṣag-ga*, ibid. (SAI 10750).

<sup>3</sup> The exact place of the next group cannot be determined.

<sup>4</sup> Next group follows.

<sup>5</sup> Phon. variant for *ḡe-nun-na* = *nuḥṣu*. DGI., p. 214.



- amar+*, Nic.; *nin+*, DP 223, X; *lugal+*, In. II 4602; SAD.
971. *ur-ki-maš-a*, "The servant of the pure place," 28, III, 5.
972. *ur-<sup>d</sup>utu*, 28, III, 6.
973. *ur-NI*,<sup>1</sup> 28, III, 7. Also in HLC. Cf. *ur-<sup>d</sup>NI*, HLC.
974. *ur-ni-bad*, 28, III, 8.
975. *ur-<sup>d</sup>KAL*, "The servant of the protecting god," 28, III, 9.
976. *ur-<sup>d</sup>KAL-KAL*, "The servant of the protecting gods," 28, III, 10. Also in HPN; VS IX 201, 3. Cf. *lù+*, ST II.
977. *ur-<sup>d</sup>kal*, "The servant of the protecting god," 28, III, 11.
978. *ur-<sup>d</sup>lama*, "The servant of the protecting god," 28, III, 12.
979. *ur-<sup>d</sup>gù-silim*, 28, II, 13. Also in HLC; GTD; LTD 52, 10; HPN (Seals).
980. *ur-sag*, (Dupl. of No. 714), 28, III, 14.
981. *ur-sag-dug*, (Dupl. of No. 715), 28, III, 15.
982. *ur-.....*, 28, III, 16.
983. *ur-.....-an-na*, 28, III, 17.
984. *ur-.....-maš-a*, 28, III, 18.
985. *ur-uru*, (Dupl. of No. 584), 28, III, 19.
986. *ur-uri-gal*, (Dupl. of No. 585), 28, III, 20.
987. *ur-uru-an-na*, "The servant of the heavenly protector," 28, III, 21.
988. *ur-uru-maš-a*, "The servant of the pure protector," 28, III, 22.
989. *ur-uru-dú-a*, (Dupl. of No. 586), 28, III, 23.
- .....<sup>2</sup>
1000. *ur-níg-ba sag?-gar?-sag?-mağ-.....*,<sup>3</sup> 29, 2.
1001. *ur-šú-galam-galam-igi-ú-.....*,<sup>4</sup> 29, 3.
1002. *ur-si-im-si-im-.....*,<sup>5</sup> (27, 1); 29, 4.
1003. *ur-ninda-ú-tú-kú-a-.....*, 27, 2;<sup>6</sup> 29, 5.
1004. *ur-ninda-lág-giš?-in?-.....*, 27, 3. Cf. *ur-ninda-lág-lág*, In. II 4516.
1005. *ur-.....-dingir-áš-.....* *kú-bi šakan-si-si*, 27, 4-5.
1006. *ur-nisag-gè* <sup>2d?</sup> *šú-man-e nu-mu-un-zi-ra a si-i-im-zi*, 27, 6-7.
1007. *ur-lul-la gú-gál-[la-šú?]* *gú-tar-šag*, 27, 8; (29, 7).
1008. *ur-ki-dúr-bi nu-mu-zi-a*, "The servant of the one whose dwelling place is not known," 27, 9.
1009. *ur-ni-bi-túg aṣag-zi-a lugal-bi-ir sa-ra?-ra?-.....*, "The servant of the one who is clothed in terror: the pure

<sup>1</sup> *NI* might stand for *dištar* (Ebeling's Rel. Texts, 57 Rev. 1, 1). We expect an astronomical deity, since *<sup>d</sup>utu* precedes and *ni-bad* follows.

<sup>2</sup> Next group follows.

<sup>3</sup> Cf. *<sup>d</sup>sag-gar-sag=.....eṣṣu nâš haṭṭi*, II R 57, 6a.

<sup>4</sup> The value *galam* is made certain by the name *ur-šú-galam-ma*, No. 864.

<sup>5</sup> *Si-im* is some sort of vase or bowl. Cf. SAKI, index.

<sup>6</sup> There seems to be a variant in Text 27. Possibly *li* is omitted in the sign *tú*.



- one who to his king . . . . ,”  
27, 10. Var. *ur-ni-bi-túg*,  
29, 8.
1010. *ur-al-ê'(d)-de* <sup>813</sup> *igi-dú al-ê'(d)-*  
*de ba-ni-ib-si-gi*, 27, 11-12.
1011. *ur-ku-uš-ub?-bi?* *eme-ab-bi* . .  
. . . . , 27, 13.  
. . . . .<sup>1</sup>
1022. [*ur-...?*]-*ri- . . . . .*, 35, I, 1.
1023. [*ur*]-*kam-du*, 35, I, 2.
1024. *ur-kam-dúr-ra*, 35, I, 3.
1025. *ur-dun-ka-tar-ra*, “The serv-  
ant of the celebrated hero,”  
35, I, 4.
1026. *ur-šú-du*, “The servant of the  
perfect one,”<sup>2</sup> 35, I, 5.
1027. *ur-igi-gál*, “The servant of  
the seeing one,”<sup>3</sup> 35, I, 6.  
Also in HLC; In. IV 7339;  
DP 130, VI; 135, VIII;  
Nic., etc.
1028. *ur-igi-TUR-TUR*,<sup>4</sup> 35, I, 7.  
Also in HPN; In. IV 7397.
1029. *ur-igi-TUR-TUR*, 35, I, 8.  
. . . . .<sup>1</sup>
1040. *ur-dumu*, (Dupl. of No. 693),  
41, 1.3.
1041. *ur-dim-ma*, “The servant of  
the maker,” 41, 2.4.  
. . . . .<sup>1</sup>
1052. *ur?-ê- . . . . .*, 43, 1.
1053. *ur?-ê- . . . . .*, 43, 2.
1054. *ur-ê-da-nun-a?*, 43, 3. Cf.  
*ur-ê-da*, In. II 722; DP 120,  
IV.
1055. *ur-mes*, 43, 4.
- 1055a. *ur-mes-gan-na*, 43, 5.
- 1055b. *ur-[mes]-luḡ-ga*, 43, 6.  
. . . . .<sup>1</sup>
1056. *ur-<sup>a</sup>engur*, 75, II, 6.
1057. *ur-<sup>a</sup>id-da*, 75, II, 7.
1058. *ur-<sup>a</sup>da-a-da*, 75, II, 8.
1059. *ur-<sup>a</sup>da-a-mu*, 75, II, 9.
1060. *ur-<sup>a</sup>NI-da*, 75, II, 10.
1061. *ur-<sup>a</sup>dumu-zi-da*, 75, II, 11.
1062. *ur-<sup>a</sup>ner-da*, 75, II, 12.
1063. *ur-[<sup>d</sup>šú]-nir-da*, 75, II, 13.  
. . . . .<sup>1</sup>
1068. *ama- . . . -mu*, Pt. II 63, II, 1.
1069. *ama-lâl*, “The mother is  
honey,” Pt. II 63, II, 2 (?);  
Pt. III 48, 1.3. Cf. *lugal-*  
*lâl*, III, 1405; DP 135, VII.
1070. *ama-lâl-mu*, “The mother is  
my honey,” Pt. II 63, II, 3  
(?); Pt. III 48, 2.4.
1071. [*ama-ú*]-*šem*, “The mother is a  
fragrant plant,”<sup>5</sup> Pt. II 63,  
II, 4.
1072. [*ama-ú*]-*šem-e*, “The mother is  
a fragrant plant,” Pt. II 63,  
II, 5. Cf. *lugal+*, III, 325.  
. . . . .<sup>1</sup>
1083. *ad-da-lù-til*, “Adda gives life  
to man,” Pt. II 33, III, 1.
1084. *ad-da-lù-šag*, “A is gracious to  
man,” Pt. II 33, III, 2.  
Cf. *den-lil+*, III, 1243.
1085. *ad-da-ur?-sag*, “A is a war-  
rior,” Pt. II 33, III, 3.
1086. *ad-da-sag-kal*, “A is a leader,”  
Pt. II 33, III, 4.

<sup>1</sup> The exact place of the next group cannot be determined.

<sup>2</sup> *Šú-du* for *šú-dū*.

<sup>3</sup> *Igi-gál*, “To open or lift the eye,” i. e., “to see.”

<sup>4</sup> Cf. <sup>813</sup> *igi-TUR-TUR*, II R 15 b, 27.

<sup>5</sup> Cf. name *lugal-ú-šam-edina*, HPN, and *ú-šem-edin-na=urḫit šerim*, DGI., p. 263.

1087. *ad-da-ša-lá-sud*, "A is compassionate," Pt. II 33, III, 5.  
Cf. *lugal+*, III, 295.
1088. *ad-da-.....*, Pt. II 33, III, 6.  
.....<sup>1</sup>
1099. [*a-ba-...*]-*zu*, 42, 1.
1100. [*a-ba?*]-*gi-na*, "Aba is true,"  
42, 2. Cf. *ad-da+*, I, 289;  
*lù+*, III, 88.
1101. [*a?*]-*ba-kal-la*, "A is strong,"  
42, 3. Cf. *ab-ba-kal-la*,  
HLC; In. I 857, etc.
1102. [*a?*]-*ba-šag-ga*, "A is gracious,"  
42, 4.  
.....<sup>2</sup>
1113. *arad-ġar?*, "The servant of  
the thunder?", Pt. II 57, 1.  
Cf. *ardi-<sup>a</sup>Bunene* (=ĠAR),  
in TPN; *lugal-ġar*, I, 77;  
*ur-ġar*, III, 587.
1114. *arad-dumu*, "The servant of  
the son," Pt. II 57, 2. Cf.  
*ur+*, III, 693.
1115. *arad-<sup>a</sup>nanna*, Pt. II 57, 3.  
Also in In. II 866, 928, etc.
1116. *arad-<sup>a</sup>ba-ú*, Pt. II 54, 4. Also  
in HLC; HPN, etc.
1117. *arad-.....*, Pt. II 57, 3.  
.....<sup>3</sup>
1118. *nin-ġ[é-dū]*, (cf. No. 1168),  
Pt. II 20, II, 3.
1119. *nin-šúb-bí*, "The Lady of  
prayers," Pt. II 20, II, 4.  
Cf. *lugal+*, III, 289.
1120. *nin-ki-úr-r[a]*, "The lady of  
the *Ki-ur*,"<sup>4</sup> Pt. II 20, II, 5.
1121. *nin-al-maġ*, "The lady of the  
great *al* (a musical instru-  
ment)", Pt. II 20, II, 6.  
Also in ST I; Nic. (fem);  
DP 227, IV.
1122. *nin-a-lù-ni*, "The Lady of  
'How long her lord...?'"  
(Abbr.), Pt. II 20, II, 7.
1123. *nin-ama-mu*, "The lady my  
mother," Pt. II 20, II, 8.  
Also in ST II. Cf. *<sup>a</sup>ninni-  
ama-mu*, DP 116, III; 117,  
II, etc.
1124. *nin-ur-mu*, "The lady my  
abundance," Pt. II 20, II,  
9. Also in BAD 3, VII, 1.
1125. *nin-è-kúr-[ra]*, "The Lady of  
Ekur," Pt. II 20, II, 10.
1126. *nin-ġa-[ma-til]*, "May the  
Lady live!", Pt. II 20, II,  
11. Also in BM 103412, II,  
26 (in CT 32, 10). Cf.  
*lugal+*, III, 316.  
.....<sup>1</sup>
1137. *SAL+KU-SAL+KU*,<sup>5</sup> "The  
sister the sister..." (Abbr.),  
50, I, 1; 73, II, 3.
1138. *SAL+KU-da*, "With the sis-

<sup>1</sup> The exact place of the next group cannot be determined.

<sup>2</sup> The names compounded with *arad* precede those with *nin* in Pt. II, Text 20 and Pt. III, Text 69.

<sup>3</sup> The names compounded with *nin* precede those with *šeš* in Pt. III, Texts 46 and 50.

<sup>4</sup> *Ki-úr* is the lowest part of the earth, and particularly the gate of the underworld (DGI., p. 49).

<sup>5</sup> The sign which has been read *SAL+KU* is really *nin*. But this is certainly due to the scribe's carelessness. Notice that the list compounded with *SAL+KU*, "sister" (meaning *Ishtar*), is practically identical with that compounded with *šeš*, "brother," i. e., *Tammuz*. The identity of the two lists has made possible the restoration of many of the names.

- ter . . . ,” (Abbr.), 50, I, 2; 73, II, 4. Also in HLC.<sup>1</sup> Cf. *lugal-da*, DP 259, I.
1139. *SAL+KU-da-da*, “With the sister . . . . .,”<sup>2</sup> (Abbr.), 50, I, 3; 73, II, 5. Also in In. II 5745, IV 7302.
1140. *SAL+KU-ad-du*, “The sister with wailing (speaks?),” (Abbr.), 50, I, 4; 73, II, 6.
1141. *SAL+KU-gud-ku*, “The sister causes the oxen to lie in peace,” 50, I, 5; 73, II, 7.
1142. *SAL+KU-ku-li*, “The sister is a friend,” 50, I, 6; 73, II, 8. Also in In. II 904; RTIIh 162, VII, 26; etc. Cf. *en+*, Nic.; *lugal+*, In. II 930; *nam-ku-li-ni-dug*, Nic.
1143. *SAL+KU-lù-ra*, “The sister to the man . . . ,” (Abbr.), 50, I, 7; 73, II, 9.
1144. *SAL+KU-ur-ur*, “The sister leads,” 50, I, 8; 73, II, 10.
1145. *SAL+KU-du-du*, “The sister causes to go,” 50, I, 9; 73, II, 11.
1146. *SAL+KU-zu-zu*, “The sister is solicitous,” 50, I, 10; 73, II, 12.
1147. *SAL+KU-me-me*, “The sister the decrees (fulfils?),” (Abbr.), 50, I, 11; 73, II, 13. Cf. *gême+*, RTIIh 159, VIII, 9; *lù+*, In. IV 7324.
1148. *SAL+KU-lu-lu*, “The sister makes rich,” 50, I, 12; 73, II, 14.
1149. *SAL+KU-šeš-šeš*, “The sister the brothers . . . . .,” (Abbr.), 50, I, 13; 73, II, 15. Also in HLC; RTIIh 156, VII, 13, *pass.*
1150. *SAL+KU-mu-en*, “My sister . . . ,” (Abbr.), 50, I, 14.
1151. *SAL+KU-zu-me-en*, “Thy sister she is,” 50, I, 15.
1152. *SAL+KU-mi-na-nam*, “The sister is verily in sorrow,” 50, I, 16.
1153. *SAL+KU-šag?-ga*, “The sister is gracious,” 50, I, 17.
1154. *SAL+KU-kal-la*, “The sister is strong,” 46, I, 1; 50, I, 18. Also in HLC; HPN; In. II, 618, etc.
1155. *SAL+KU-dug-ga*, “The sister is good,” 46, I, 2; 50, I, 19. Cf. *nin-dug-ga-ni*, RTIIh 162, VIII, 24. Cf. *lù+*, III, 82; *šeš+*, III, 1207; *ad-da+*, I, 288.
1156. *SAL+KU-ki-àg*, “The beloved sister,” 46, I, 3; 50, I, 20. Also in RTIIh 162, V, 14, etc. Cf. *ananna+*, VS VIII, 88, 12; 95, 14.
1157. *SAL+KU-ki-àg-mu*, “The sister is my beloved,” 46, I, 4; 50, I, 21.<sup>3</sup>
- 1158-64. *nin* . . . , Pt. I 3, I, 2; Pt. III 50, II, 13-18.

<sup>1</sup> In some of the quotations, the names are spelled *nin*, as in our text, instead of *SAL+KU*.

<sup>2</sup> *da-da* is a well known god. Cf. also *da-da-gu-la*, CT 24, 24:65. But there is no possibility of identifying Ishtar with Dada. The name is probably abbreviated.

<sup>3</sup> In this text the sign *àg* appears written as *NE*. Certainly a scribal error.

1165. *nin-NI*-. . . . ., Pt. I 3, I, 3; (Pt. III 50, II, 19).  
 1166. *nin-an-dul*, "The lady is protectress," Pt. I 3, Cols. I-II, 4; (Pt. III 50, II, 20).  
 1167. *nin-ĝé-gál*, "The lady is abundance," Pt. I 3, Cols. I-II, 5; (Pt. III 50, II, 21). Also in HLC; HPN; In. II, 904, 918, etc.  
 1168. *nin-ĝé-dū*, "The lady is magnificent," Pt. I 3, Cols. I-II, 6; (Pt. III 50, II, 22). Also in TRU 110, 7-8; BM 14316, III, 31 (in CT 10, 28); HPN, etc.  
 1169. *nin-ĝé-dū-an-na*, "The lady is the magnificence of heaven," Pt. I 3, Cols. I-II, 7; (Pt. III 50, II, 23). Cf. *lugal-ĝé-dū-an-ki*, III, 287.  
 1170. *nin-ĝur-ri*, "The lady of offerings," Pt. I 3, Cols. I-II, 8; (Pt. III 50, II, 24). Cf. *lugal*+, III, 288.  
 1171. *nin-šub-bí*, "The lady of prayers," (Dupl. of No. 1119), Pt. I 3, Cols. I-II, 9; (Pt. III 50, II, 25).  
 1172. *nin-ĝi-mu*, "The lady is my life," Pt. I 3, Cols. I-II, 10; (Pt. III 50, II, 26). Also in RTlh 150, II, 4.6.  
 1173. *nin-ĝi-a*, "The lady of life," Pt. I 3, Cols. I-II, 11; (Pt. III 50, II, 27). Cf. *nin-ĝi*, HLC.  
 1174. *nin-ĝi-šà-gál*, "The lady who gives life," Pt. I 3, Cols. I-II, 12; (Pt. III 50, II, 28).  
 Also in HLC; RTlh 155, IV, 12; V, 8.  
 1175. *nin-aṣag-ṣu*, "The wise lady," Pt. I 3, Cols. I-II, 13. Also in LAD; ST I; HLC; HPN, etc. Cf. *ur*+, III, 445.  
 1176. *nin-a-ṣu*, "The lady is healer," Pt. I 3, Cols. I-II, 14. Also in RPN; HLC, etc.  
 1177. *nin - ṣag - ga*, "The gracious lady," Pt. I 3, Cols. I-II, 15.  
 1178. *nin-dingir-mu*, "The lady is my goddess," Pt. I 3, Cols. I-II, 16.  
 1179. [*nin*-. . . . .]-*mu*, Pt. I 3, Col. II, 17.  
 . . . . .  
 1190. *šeš-šeš*, "The brother the brother. . . ." (Abbr.), 46, I, 5; 50, I, 22. Also in LBD; HLC; HPN; In. I 1174, etc.  
 1191. *šeš-da*, "With the brother. . . ." (Abbr.), 46, I, 6; 50, I, 23. Also in ST I 22, Obv. VI, 3.  
 1192. *šeš-da-da*, "With the brother. . . . ." (Abbr.), 46, I, 7; 50, I, 24. Also in SAD 16, 10; TRU, etc.  
 1193. *šeš-ad-du*, "The brother with wailing (speaks?)," (Abbr.), 50, I, 25.  
 1194. *šeš - gud - ku*, "The brother causes the oxen to lie in peace," 50, I, 26; 73, III, 1.  
 1195. *šeš-ku-li*, "The brother is friend," 50, I, 27; 73, III, 2.  
 1196. *šeš-lù-ra*, "The brother to the man. . . . ." (Abbr.), 50, I, 28; 73, III, 3.



1197. *šeš-ur-ur*, "The brother leads," 50, I, 29; 73, III, 4.
1198. *šeš-du-du*, "The brother causes to go," 50, II, 1; 73, III, 5.
1199. *šeš-zu-zu*, "The brother is solicitous," 50, II, 2; 73, III, 6.
1200. *šeš-me-me*, "The brother the decrees . . .," (Abbr.), 50, II, 3; 73, III, 7.
1201. *šeš-lu-lu*, "The brother makes rich," 50, II, 4; 73, III, 8.
1202. *šeš-mu-en*, "My brother . . .," (Abbr.), 50, II, 5; 73, III, 9.
1203. *šeš-zu-me-en*, "Thy brother he is," 50, II, 6; 73, III, 10.
1204. *šeš-[mi-na-nam]*, "The brother is verily in sorrow," 50, II, 7; 73, III, 11.
1205. *šeš-šag?-ga*, "The brother is gracious," 50, II, 8; 73, III, 12.
1206. *šeš-kal-la*, "The brother is strong," 50, II, 9; 73, III, 13.
1207. *šeš-dug-ga*, "The brother is good," 50, II, 10; 73, III, 14. Also in In. II 651; VS VIII 53, 46, etc. Cf. *SAL+KU+*, III, 1155; *lù+*, III, 82; *ad-da+*, I, 288.
1208. *šeš-ki-àg-ga*, "The beloved brother," 50, II, 11; 73, III, 15.
1209. *šeš-ki-àg-mu*, "My beloved brother," 50, II, 12; 73, III, 16.
1220. *ana-ma-an-si*, "*Anu* has given," Pt. II 8, Obv. III, 13.
1221. *ana-ma-an-ba*, "*Anu* has divided," Pt. II 8, Obv. III, 14.
1222. *ana-da-nu-me-a*, "There is no one besides *Anu*," Pt. II 8, Obv. II, 15.
1233. *en-lil-me*, "*Enlil* is a decree," Pt. II 2, Rev. IV, 1.
1234. *en-lil-me-mu*, "*E* is my decree," Pt. II 2, Rev. IV, 2.
1235. *en-lil-me-an-ki*, "*E* is the decree of heaven and earth," Pt. II 2, Rev. IV, 3.
1236. *en-lil-la[ĝ-an-na]*, "*E* is the light of heaven," Pt. II 2, Rev. IV, 4. Cf. *lugal+*, III, 256.
1237. *en-lil-la[ĝ-an-ki]*, "*E* is the light of heaven and earth," II 2, Rev. IV, 5. Cf. *lugal+*, III, 257.
1238. *en-lil-nig-ba*, "*E* the gift . . .," (Abbr.), Pt. II 2, Rev. IV, 6. Cf. *lugal+*, III 251, 253.
1239. [*en-lil-nig-dug*], (Cf. No. 252), "*E* the good . . .," (Abbr.), Pt. II 2, Rev. IV, 7.
1240. *en-lil-nig-[ba]*, (Cf. No. 253), Pt. II 2, Rev. IV, 8.
1241. *en-lil-NI-* . . . , Pt. II 2, Rev. IV, 9.
1242. *en-lil-AN-* . . . , Pt. II 2, Rev. IV, 10.
1243. *en-lil-lù-šag*, "*E* is gracious to man," Pt. II 2, Rev. IV, 11. Also in LBD. Cf. *ad-da+*, III, 1084.

<sup>1</sup> The exact place of the next group cannot be determined. For the order of succession of the different gods, cf. p. 108.



1244. *en-lil-an-dul-ni*, "E is his protector," Pt. II 2, Rev. IV, 12.
1245. *en-lil-mu* . . . ., Pt. II 2, Rev. IV, 13.
- 1246-47. *en-lil* . . . ., Pt. II 2, Rev. IV, 14-15.
1248. *en-lil-MI?* . . . ., Pt. II 2, Rev. IV, 16.
1249. *en-lil-za-me-en*, "Verily, thou art *Enlil!*," Pt. II 2, Rev. IV, 17. Also in LBD 25, 10.
1250. *en-lil-gud-maġ*, "E is a mighty bull," Pt. II 2, Rev. IV, 18. Cf. *lugal* +, III, 208.
1251. *en-lil-bé-dug*, "E has pronounced the word," Pt. II 2, Rev. IV, 19.
1252. *en-lil-gár-ri*, "E the fetter . . .," Pt. II 2, Rev. IV, 20.
1253. *en-lil-da-nir-gál*, "With E the hero . . .," (Abbr.), Pt. II 2, Rev. IV, 21. Also in SAD. Cf. *en-ki* +, LBD; *ba-ú* +, DP 157, 11; *lugal* +, III, 245.
1254. *en-lil-KAL* . . . ., Pt. II 2, Rev. IV, 22.
1265. *en-lil-bád?-kalam-ma*, "E is the wall of the land," Pt. II 22, II, 1.
1266. *en-lil-da-nir-gál*, (Dupl. of No. 1253), Pt. II 22, II, 2.
1267. *en-lil-da-giš-tu(gu)*, "Favorable with E," Pt. II 22, II, 3.
1268. *en-lil-da-nu-me-a*, "There is no one besides E," Pt. II 22, II, 4.
1269. *en-lil-men-gen*, "Verily, I am E,"<sup>1</sup> Pt. II 22, II, 5. Also in LBD.
1270. *en-lil-me-en*, "Thou art E," Pt. II 22, II, 6.
1271. *en-lil-zi-mu*, "E is my life," Pt. II 22, II, 7.
1272. *en-lil-zi-kalam-ma*, "E is the life of the land," Pt. II 22, II, 8.
1273. *en-lil-dutu-mu*, "E is my sun," Pt. II 22, II, 9.
1284. *nin-lil-zi*, "Ninlil is the life," 60, 3; Pt. II 22, III, 6.
1285. *nin-lil-zi-mu*, "N is my life," 60, 2; Pt. II 22, III, 7. Also in LAD.
- 1285a. *nin-lil-zi-ša-gál*, "N gives life," 60, 4.
1286. *nin-lil-zi-kalam-ma*, "N is the life of the land," Pt. II 22, III, 8.
1287. *nin-lil-ge-li*, "N is abundance," Pt. II 22, III, 9.
1290. [*nin-lil*] . . . ?-*nin*, Pt. II 21, II, 6.
1291. [*nin-lil*]-*nin-šég*, "N is gracious," Pt. II 21, II, 5.
1298. *nanna-mu* . . . ., Pt. II 18, Obv. 3.
1299. *nanna-a* . . . ., Pt. II 18, Obv. 4.

<sup>1</sup> Cf. Note 6 on p. 55.<sup>2</sup> The exact place of the next group cannot be determined.

1310. *ḏnanna-bád*, "Nanna is a wall," 49, 1.3. Cf. *ḏninnir-su-bád*, Nic.
1311. *ḏnanna-bád-gal?*, 49, 2.4. Cf. *ḏnanna-bád-gal*, PSBA Vol. 33, pl. 31, l. 16.
- .....<sup>1</sup>
1322. ....-*KA*, Pt. II 14, 2.
1323. ....-*te?-mu*, Pt. II 14, 3.
1324. ....-*mu?-en-e*, Pt. II 14, 4.
1325. ....-*GAR-ni*, Pt. II 14, 5.
1326. ....-*ba-zi-é'-a*, Pt. II 14, 6.
1327. ....-*ba?-zi-é'-*..., Pt. II 14, 7.
1328. ....-*dīm-NE*, Pt. II 14, 8.
1329. ....-*kalam-ma*, Pt. II 14, 9.
1330. ....-*šar?-a*, Pt. II 14, 10.
- .....<sup>1</sup>
1341. *é-kúr-lù-til*, "Ekur gives life to man," 47, 3.
1342. *é-kúr-ḏlama*, "E is a protecting god," 47, 4.
1343. *é-kúr-ḏlama-mu*, "E is my protecting god," 47, 5.
1344. *é-kúr-á-dág-mu*, "E is my helper," 47, 6.
1345. *é-kúr-bád?-dág-mu*, "E is the wall, my protection," 47, 7.
- .....<sup>1</sup>
1356. *i-nar-šib-ti*,<sup>2</sup> "He strikes with a staff," Pt. II 62, 1.
1357. *i-ta-é'-a*,<sup>3</sup> Pt. II 62, 2.
1358. *i-tá-é'-a*, Pt. II 62, 3.
1359. *i-ti-ḏšamaš*, "With Šamaš ...," (Abbr.), Pt. II 62, 4.
- .....<sup>1</sup>
1370. *kù-ḏ*...., 50, Obv. 1; 64, 1.
1371. *kù-ḏnan[na]*, "The silver of Nanna," 50, Obv. 2; 64, 2.
1372. *kù-ḏda*...., 50, Obv. 3; 64, 3.
1373. *kù-ḏda-mu*, 50, Obv. 4; 64, 4.
1374. *kù-ḏab-ú*, 50, Obv. 5; 64, 5.
1375. *kù-ḏba-ú*, 50, Obv. 6; 64, 6.
- Also in HPN.
1376. *kù-ḏninā*, 50, Obv. 7; 64, 7.
1377. *kù-ḏen-lil-lá*, 50, Obv. 8; 64, 8. Also in LAD 8 Rev. 12.
1378. *kù-ḏIM*, 50, Obv. 9; 64, 9.<sup>5</sup>
- .....<sup>1</sup>
1385. *kù-ḏutu*, 63, 1.3 and CBS 6664.
1386. *kù-ḏnin-gal*, 63, 2.4 and CBS 6664.
- .....<sup>1</sup>
1389. *e-la-a*, 45, 1.3. Also in HLC. Cf. *e-la* and *e-la-ai*, CPN.
1390. *e-la-mu*, 45, 2.4. Also in LAD 45, 2.
- .....<sup>1</sup>
1391. *sag-maḡ-ki-ma*, Pt. II, 38.
- .....<sup>6</sup>
1392. *ana-ši(n)-gin*, "Anu goes in front,"<sup>7</sup> 51, Obv. 1. Cf. *lugal+*, III, 266; *ir-ra+*, III, 1680.

<sup>1</sup> The exact place of the next group cannot be determined.

<sup>2</sup> This and the following three names are Akkadian.

<sup>3</sup> This name is identical in meaning with the one following. *É'-a* must be an unusual writing for *É-a*.

<sup>4</sup> Sign *HI*. The Akkadian phonetic value *tá* seems to be required by the context.

<sup>5</sup> The list closes with *ḏnisaba-ḡag-sal*.

<sup>6</sup> Nos. 1392 to 1458 are from school texts from Yokha (Umma). They are mixed in language, and of difficult interpretation.

<sup>7</sup> The signs *IGI-DU* have also the phonetic values: *igi-gub*, *igi-gin*, *igi-ir*, *igi-tum*, *ḡalil*, with the general meanings of "to stand or to march in front, to be the chief."

1393. *gad-ni-gad*, 51, Obv. 2.  
 1394. *lù-<sup>a</sup>ama-ninni*, "The man of mother Ninni," 51, Obv. 3.  
 1395. *ù - a - mu*, "My caretaker," (Abbr.), 51, Obv. 4.  
 1396. *<sup>a</sup>nin-galam* (Br. 4699)-*an-dul*, "The lady of wisdom is my protection," 51, Obv. 5.  
 .....<sup>1</sup>  
 1397. *lù-gu-la*, "The man of the great one," 51, Rev. 1.  
 1398. *ur-ur*, "The servant of the lion," 51, Rev. 2.  
 1399. *ġul-lag*, 51, Rev. 4.  
 1400. *ur-nigin-gar*, "The servant of the one who establishes the ritual chamber," 51, Rev. 5.  
 1401. *inim-<sup>a</sup>šara*, "The word of Shara," 51, Rev. 6.  
 1402. *a-tud*, (Abbr.), 51, Rev. 7.  
 1403. *lù-šag-ga*, "The man of the gracious one," 51, Rev. 9.  
 1404. *lugal-làl*, "The king is honey," 51, Rev. 10. Cf. *ama-làl*, III, 1059.  
 1405. *ur-nigin-gar*, (Dupl. of 1400), 51, Rev. 12.  
 1406. *lù-ġi-š-ar*, "The man of the orchard," 51, Rev. 13.  
 1408. *gaṣ-ġid-du*, 52, 1.  
 1409. *še-li-bi-na-ṣu*, 52, 2.  
 1410. *i-šar-kúr-gal?*,<sup>2</sup> 52, 3.  
 1411. *gaṣ-gaṣ-ma*, 52, 4. Cf. *gaṣ-gaṣ-mi-<sup>a</sup>nanna*, LAD 47 Rev. 5.  
 1412. *<sup>gi</sup>al-i-lum*, "The *al* instrument is god," 52, 5.  
 1413. *ARAGUB+ŠEŠŠIG-gâl-lâ-ni*,<sup>3</sup> "... is his protecting demon," 53, 1.  
 1414. *sig-gâl-lâ-ni*,<sup>4</sup> "His protecting demon is weak," 53, 2.  
 1415. *sig-gâl-lâ-ni*, 53, 3.  
 1416. *te-il?*, 53, 4.<sup>5</sup>  
 1418. *lù-...-lù?-...-ki*, 54, 1.  
 1419. *a-ba-nam-ġin-ni-til*, 54, 2.  
 1420. *sud-sud-dè-ġé-dū*, 54, 3.  
 1421. *lù-dūg-da*, (Abbr.), 54, 4.<sup>6</sup>  
 Also in HLC.  
 1423. *lù-a-la-...*, 55, 1.  
 1424. *ana-a-ṣu*, "Anu is a healer," 55, 2.  
 1425. *i-lî-ši-riḫ*, 55, 3.  
 1426. *lugal-EZEN+Ú*, "The king of the banquet," 55, 4.  
 1427. *lugal-tún-ab*, 55, 5.  
 1428. *lù-unu*<sup>ki</sup>, "The man of Uruk," 55, 6. Also in CPN.  
 1429. *ṣà-<sup>a</sup>aga*, "The stone of Aga," 55, 7.

<sup>1</sup> Nos. 1396-1406 are personal names from an account, which has been added by a pupil on the back of a school text.

<sup>2</sup> A mixture of Amoritic and Sumerian elements. This would not be found in school texts from Nippur.

<sup>3</sup> Cf. Br. 7732 and DGI., p. 80.

<sup>4</sup> Cf. Br. 11868. The name is repeated twice.

<sup>5</sup> The list is closed with *abṣu* (ZU-AB). The title of a series (?).

<sup>6</sup> The list closes with *SU-NAG*.

1430. *ilû(t)-zu-ra-bî*, "His god is great," 56, 1.  
 1431. *ur-<sup>a</sup>nin-za-dim*, "The servant of *Nin-za-dim*," 56, 2. Also in HPN; In. II 993; DP 120, III.  
 1432. *lû-SUG<sup>ki</sup>*, 56, 3.  
 1433. *u-la-DUP?*-..., 56, 4.  
 1444. *x<sup>2</sup>-ni*, 57, 1.  
 1445. *e-lu-la*, 57, 2. Cf. *e-la-la*, In. IV 7377; *e-lu-lu*, In. I 1182.  
 1446. *igi-ni-gîr-gîr*, "His eye shines as lightning," 57, 3.  
 1447. *nir-ni-da-gâl*, 57, 4. Also in GDr 57 Obv. 4. Cf. *nir-ana-da-gâl*, DP 227, IV.  
 1448. *nin-me-lâm*, "The lady is splendor," 57, 5. Cf. *lû+*, I, 109; *lugal+*, I, 76; III, 205.  
 1449. *lû-bâd-an-ki*, "The man of the wall of heaven and earth," 57, 6.  
 1450. *lugal-bâr*, 57, 7. Also in SAD 125, 7.  
 1451. *IGI+GÁR*, 57, 8.  
 1452. *IGI+GÁR*, 57, 9.  
 1453. *IGI+GÁR*, 57, 10.  
 1454. *IGI+GÁR*, 57, 11.  
 1455. *en-ùg-du-gim-an-na?*,<sup>3</sup> 58, 1.  
 1456. *en-gag-dib-an-na*, 58, 2.  
 1457. *ur-gar*, 58, 3.  
 1458. *ur-<sup>a</sup>nin-...?-KA+ŠAR*, 58, 4.  
 1469. *a?-ad?-da?-kûr-gal*, 69, II, 1.  
 1470. *ê-a-ba-ni*, 69, II, 2.  
 1471. *ê-a-na-da*, 69, II, 3.  
 1472. *ê-a-ni-[ 'û]*, 69, II, 4.  
 1473. *ê-a-an-dul-lî*, 69, II, 5.  
 1484. [*ê-a-...-di*], 69, III, 1.  
 1485. [*ê-a-ki-in*], 69, III, 2.  
 1486. [*ê-a-ha-ma*], 69, III, 3.  
 1487. [*ê-a-ha-...-...-...-...-...*], 69, III, 4.  
 1488. *ê-a-...-...-...-...-...-...*, 69, III, 5.  
 1499-1503. *ê-kûr-...-...-...-...-...*, 69, IV, 1-5.  
 1514-1521. *en-...-...-...-...-...-...*, 69, V, 1-8.  
 1532. *nin-<sup>a</sup>lama?-...-...-...-...-...*, 69, VI, 2.  
 1533. *nin-mul-la-na?*, "The lady is his protecting goddess,"<sup>6</sup> 69, VI, 3.  
 1534. *nin-igi-zi-bar-ra*, "The lady that looks faithfully," 69, VI, 4. Cf. *ur+*, III, 828.  
 1535. *nin-kar-ri*, "The lady of the wall," 69, VI, 5. Cf. *ur+*, III, 662.  
 1536. *nin-mà-gûr-ri*, "The lady of the sacred ship,"<sup>7</sup> 69, VI, 6.  
 1537. *nin-kar-zi-da*, "The lady of the durable wall," 69, VI, 7. Cf. *lû+*, III, 150.

<sup>1</sup> Cf. SAI 7859-61.

<sup>2</sup> The first sign could not be identified.

<sup>3</sup> Cf. *ùg-kâš* (= *DU+ŠEŠŠIG*), in DGI., p. 116.

<sup>4</sup> With No. 1458 end the names from Yokha. Texts 59 ff. have been discovered too late to be incorporated in their proper places. Some of them would have belonged to Pts. I and II.

<sup>5</sup> Next group follows.

<sup>6</sup> *Mul-la* same as *gal-la*. Cf. DGI., p. 80.

<sup>7</sup> Cf. Note 6 on p. 208.



1538. *nin-zi-kalam-ma*, "The lady is the life of the land," 69, VI, 8.
1539. *nin-zi-[kalag-g]a*, "The lady is the life of the land," 69, VI, 9.
1540. *nin-zi-[ma-d]a?*, "The lady is the life of the land," 69, VI, 10.
1541. *nin-a-t[ud?]*, "The lady who brings forth," 69, VI, 11.
1542. *nin-a-[tud?]*, 69, VI, 12.
- .....
1553. *arad-LU?*, 69, VII, 1.
1554. *arad-mu-ra*,<sup>1</sup> 69, VII, 2.
1555. *arad-<sup>d</sup>sin-na*, 69, VII, 3.
1556. *arad-<sup>d</sup>utu*, 69, VII, 4.
1557. *arad-<sup>d</sup>IM*, 69, VII, 5.
1558. *arad-<sup>d</sup>alim*, 69, VII, 6.
1559. *arad-<sup>d</sup>a-má*, 69, VII, 7.
1560. *arad-za*,<sup>2</sup> 69, VII, 8.
1561. *arad-<sup>d</sup>nin-šubur*, 69, VII, 9.
1562. *arad-<sup>d</sup>na-na-a*, 69, VII, 10.
1563. *arad-<sup>d</sup>na-zi-da*, 69, VII, 11.
1564. *arad-<sup>d</sup>nu-muš-da*, 69, VII, 12.
- .....
1575. [*a-mur*]-...-š*i-AN*, 69, VIII, 2.
1576. [*a-mur*]-g*i-im-lí*, 69, VIII, 3.
1577. *a-mur-ka-la*, 69, VIII, 4.
1578. *a-mur-na-ar-ub?-gu-um*, 69, VIII, 5.
1579. [*a-mur*]-*anum*, 69, VIII, 6.
1580. [*a*]-*mur-i-lu-zi*, 69, VIII, 7.
- .....
1591. [*ama*]-... , 68, I, 1.
1592. [*ama*]-*du*,<sup>3</sup> "The mother of the offspring," 68, I, 2.
1593. [*ama* - *DING*]*IR?* - *tag*, "The mother is gracious," 68, I, 3.
1594. [*ama* - *DING*]*IR-gùb*, "The mother is a pure goddess," 68, I, 4. Cf. *ur+*, III, 787.
1595. [*ama*]-Š*A*,<sup>4</sup> 68, I, 5.
1596. [*ama*]-Š*A*, 68, I, 6.
1597. [*ama*]-... , 68, I, 7.
1598. [*ama*]-*maĝ*, "The mother is exalted," 68, I, 8.
1599. [*ama*]-*gud-gal*, "The mother is a strong bull," 68, I, 9.
1600. [*ama*]-*ninni*, "The mother is Ninni," 68, I, 10.
1601. [*ama*]-*ninni*, 68, I, 11.
1602. [*ama*]-*mà-del*,<sup>5</sup> "The mother (dwells in) the covered boat," 68, I, 12.
1603. [*ama*]-*GÊME* + *IŠIB*, "The mother is a priestess," 68, I, 13.
1604. [*ama*]-*GÊME* + *IŠIB*, 68, I, 14.
1605. [*ama*]-*GÊME* + *IŠIB*, 68, I, 15.
1606. [*ama*]-*GÊME* + *IŠIB*, 68, I, 16.
1607. [*ama*]-*GÊME* + *IŠIB*, 68, I, 17.
1608. [*ama*]-*nin-IB*, "The mother is Ninib," 68, I, 18.

<sup>1</sup> *Mu ra*, certainly a god, and probably identical with *ĝur-ra*, *ĝir-ra*. The letter *m* stands for an original *w*.

<sup>2</sup> *Za* is certainly the name of a deity, as shown by the context.

<sup>3</sup> Same as *AMA-A-TU*, and to be read phonetically *amaedu* or *em:du*. Cf. note 3 on p. 65.

<sup>4</sup> Might be phonetic writing for *ša(g)* = *damāku*.

<sup>5</sup> *Del* (sign *LIŠ*) = *itgurtu*, some kind of instrument. The real meaning is unknown. Perhaps "to protect, to cover."



1609. [ama-] . ?-*GÊME* + *IŠIB*,<sup>1</sup> 68, I, 19.  
 1610-11. [ama]- . . . . , 68, I, 20-21.  
 1612. [ama]-*du*, 68, I, 23. (Dupl. of No. 1592.)  
 1613. [ama-a?]-*tud*? (Cf. Pt. I No. 286), 68, I, 22.  
 1614. [ama]-<sup>d</sup>*lama*, "The mother is a protecting goddess," 68, I, 24.  
 1615. [ama]-*gár*, 68, I, 25.  
 . . . . .  
 1626. *ama*- . . . . ., 68, II, 1.  
 1627. *ama*-<sup>d</sup>*ninni*, 68, II, 2.  
 1628. *ama*-<sup>d</sup>*ninni*, 68, II, 3.  
 1629. *ama*-*lul*,<sup>2</sup> 68, II, 4.  
 1630. *ama*-*el*, "The mother is pure," 68, II, 5.  
 1631. *ama*-*gal*, "The mother is great," 68, II, 6.  
 1632. *ama*-*uš*, "The mother is compassionate,"<sup>3</sup> 68, II, 7.  
 1633. *ama*-*sal*,<sup>4</sup> 68, II, 8.  
 1634. *ama*-*uš*,<sup>5</sup> "The mother is compassionate, 69, II, 9. Cf. *ur* +, III, 810.  
 1635. *ama*-*a*- . . . . , 68, II, 10.  
 1636-7. *ama*- . . . . ., 68, II, 11-12.  
 1638. *ama*-*ma*- . . . . ., 68, II, 13.  
 1639. *ama*-*tag-da*, 68, II, 14.  
 1640. *ama*-*UGU*,<sup>6</sup> "The mother brings forth," 68, II, 15.  
 1641. *ama*-*gan*, "The mother brings forth,"<sup>7</sup> 68, II, 16.  
 1642. *ama*-*ù*-*tud*, "The mother brings forth," 68, II, 17.  
 1643. *ama*-*ù*-[*tud*], 68, II, 18.  
 1644. *ama*-*nu*-*ù*-*tud*, "The mother does not bring forth," 68, II, 19.  
 1645. *ama*-*nu*-[*ù*-*tud*?], 68, II, 20.  
 1646. *ama*-*nu*?-[*ù*-*tud*?], 68, II, 21.  
 1647. *ama*- . . . . ., 68, II, 22.  
 1648. *ama*-*a*-[*tud*?], 68, II, 23.  
 1649. *ama*-*a*-[*tud*?], 68, II, 24.  
 . . . . .<sup>8</sup>  
 1677. [*ir-ra*]-*IM*- . . . , 76, I, 1.  
 1678. *ir-ra*-*im-gal*, "*Irra* is a great wind," 76, I, 2.  
 1679. *ir-ra*-*inim-pad*?, "*I* has pronounced the word," 76, I, 3.  
 1680. *ir-ra*-*ši*(*n*)-*gin*, "*I* goes in front," 76, I, 4. Cf. *lugal* +, III, 266 and note.  
 1681. *ir-ra*-*ur-sag*, "*I* is a warrior," 76, I, 5.  
 1682. . . . -<sup>d</sup>*en-lil*, 76, I, 6.  
 1683. . . . -<sup>d</sup>*sin*, 76, I, 7.  
 1684. . . . -<sup>d</sup>*a*, 76, I, 8.  
 1685. . . . -<sup>d</sup>*šamaš*, 76, I, 9.

<sup>1</sup> The text is not in good condition. This rapprochement of "the mother" and <sup>d</sup>*nin-IB* would be very interesting, since it would make Ninib a female deity.

<sup>2</sup> Cf. *ama-lul-la* in K 2051, Col. IV, 2-4. Repeated three times, the Akkadian translation lacking (DGL, p. 173).

<sup>3</sup> The sign *uš* may have here its primary meaning, in which case the following name would better be read *ama-murub*. It is probable, however, that this is simply a phonetic writing for *uš* = *Ê* + *GÊME* of No. 1634. Cf. No. 681 and note.

<sup>4</sup> Cf. preceding note. *Sal* = *rèmu*. Nos. 1632-34 may be absolutely identical in meaning.

<sup>5</sup> Sign *Ê* + *GÊME*.

<sup>6</sup> Cf. *A-a ama ugu-na* = *abu ummu àlittašu*, K 4980, Col. I 13, 14 (DGL, p. 43).

<sup>7</sup> *Ama-gan*(*kan*?) - *na* = *umma àlitti* (DGL, p. 84).

<sup>8</sup> The exact place of the next group cannot be determined.

1686. ....<sup>d</sup>IM, 76, I, 10.  
 1687. ....<sup>d</sup>nisaba, 76, I, 11.  
 1688. [a]-mur, 76, I, 12.  
 1689. [a]-mur-<sup>d</sup>en-lil, 76, I, 13.  
 1690. [a]-mur-<sup>d</sup>sin, 76, I, 14.  
 1691. [a-mur]-ê-a, 76, I, 15.  
 1692. [a-mur]-<sup>d</sup>šamaš, 76, I, 16.  
 1693. [a-mur]-<sup>d</sup>nisaba, 76, I, 17. ....<sup>1</sup>  
 1704. a-ḫa-ti, 76, II, 2.  
 1705. a-ḫa-ti-e, 76, II, 3.  
 1706. a-ḫa-ti-ri-me-it, 76, II, 4.  
 1707. a-ḫa-ti-ri-ša-at, 76, II, 5.  
 1708. a-ḫa-ti-dam-ga-at, 76, II, 6.  
 1709. a-ḫa-ti-šar-ra-at, 76, II, 7.  
 1710. a-ḫa-ti-šar-ḫa-at, 76, II, 8.  
 1711. a-ḫa-ti-du-mu-uḫ-ni-ši, 76, II, 9.  
 1712. a-ḫa-ti-ku-ṣu-ub-ni-ši, 76, II, 10.  
 .....<sup>1</sup>  
 1723. <sup>d</sup>DIM-ba-ni, 78, I, 2.
1724. <sup>d</sup>DIM-na-da, 78, I, 3.  
 1725. <sup>d</sup>ši-mat-ba-ni, 78, I, 4.  
 1726. <sup>d</sup>ši-mat-na-da, 78, I, 5.  
 1727. <sup>d</sup>ellat-ba-ni, 78, I, 6.  
 1728. <sup>d</sup>ellat-na-da, 78, I, 7.  
 1729. <sup>d</sup>ellat-na-ḫid, 78, I, 8.  
 1730. <sup>d</sup>ellat-na-šir, 78, I, 9.  
 1731. <sup>d</sup>ellat-ilum, 78, I, 10.  
 1732. <sup>d</sup>ellat-be-lum, 78, I, 11.  
 1733. <sup>d</sup>ašnan-ba-ni, 78, I, 12.  
 1734. <sup>d</sup>ašnan-na-da, 78, I, 13.  
 .....<sup>2</sup>  
 1745. <sup>d</sup>nin-EZEN + Ū-ba-[ni], 78, II, 1.  
 1746. <sup>d</sup>nin-EZEN + Ū-na-da, 78, II, 2.  
 1747. <sup>d</sup>šarrum-ba-ni, 78, II, 3.  
 1748. <sup>d</sup>šarrum-na-da, 78, II, 4.  
 1749. <sup>d</sup>šarrum-na-ḫid, 78, II, 5.  
 1750. <sup>d</sup>nin-ma-da-ba-ni, 78, II, 6.  
 1751. <sup>d</sup>nin-ma-da-na-da, 78, II, 7.  
 .....

<sup>1</sup> The exact place of the next group cannot be determined.<sup>2</sup> Next group follows.

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*a-ad-da-gi-na*, I, 289.

*a-ad-da-kal-la*, I, 287.

*a-a-ḫu-*. For Akkadian names beginning with +, cf. II, 1091-96.

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*A-A-lâ-[ba-at?]*, I, 244.

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*[a?]-ba-kal-la*, III, 1101.

*"a-ba-nu-um*, II, 915.

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*<sup>d</sup>a-ba-ri-ša-at*, I, 130.

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*a-ḫi-*. For Akkadian names beginning with +, cf. II, 1109-82.

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<sup>1</sup>A large majority of the Akkadian names published in Part II have not been included here owing to their general similarity. Reference has always been made to them in the proper places. The names preceded by " are Amoritic.

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<sup>a</sup>*da-gan-na-šir*, CBS 14156.

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"*di-ma?-ik*, I, 16.

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*ur-sil-dūr-ra*, III, 719.  
*ur-sil-gid-da*, III, 724.  
*ur-sil-mağ*, III, 722.  
*ur-sil-ninnū*, III, 726.  
*ur-sil-sag*, III, 721.  
*ur-si-im-si-im- . . . .*, III, 1002.  
*ur-sil-si-ga*, III, 728.  
*ur-sil-sū*, III, 725.  
*ur-sil-ūr-ra*, III, 718.  
*ur-sil-zi-da*, III, 723.  
*ur-sin*, III, 412.  
*ur-si-si (= SI + GUNU-SI +*  
*GUNU)*, III, 659.

- ur-su*, III, 796.  
*ur-šag* . . . , III, 427.  
*ur-šakan*, III, 439.  
*ur-še*, III, 780.  
*ur-še-ba-a*, III, 782.  
*ur-šešlam*, III, 752.  
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*ur-šešlam-dūr-ra*, III, 754.  
*ur-šešlam-gid-da*, III, 759.  
*ur-šešlam-ma*, III, 753.  
*ur-šešlam-maḡ*, III, 757.  
*ur-šešlam-sag*, III, 756.  
*ur-šešlam-zi-da*, III, 758.  
*ur-šú*, III, 862.  
*ur-šú-dim(?)*, III, 426a.  
*ur-šú-du*, III, 1026.  
*ur-šú-galam-galam-igi-ú* . . . , III, 1001.  
*ur-šú-galam-ma*, III, 864.  
*ur-šú-maḡ*, III, 440, 453.  
*ur-šú-il-la*, III, 658.  
*ur-šú-me-DU*, III, 863.  
*ur-šú-nir-da*, III, 1063.  
*ur-šú-nir-ra*, III, 657.  
*ur-ti-dumu*, III, 697.  
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*ur-tir*, III, 680.  
*ur-tún*, III, 770.  
*ur-tún-za*, III, 771.  
*ur-tur*, III, 692.  
*ur-ùg-tur*, III, 618.  
*ur-um*, III, 818.  
*ur-um-me*, III, 819.  
*ur-um-me-ga*, III, 820.  
*ur-unu*, III, 687.  
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*ur-urigal (= ŠEŠ-GAL)*, III, 585, 986.  
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*ur-uru (= ŠEŠ)-an-na*, III, 987.  
*ur-uru (= ŠEŠ)-maš-a*, III, 988.  
*ur-uru (= ŠEŠ)-dú-a*, III, 586, 989.  
*ur-uru (= ER)-gál*, III, 650.  
*ur-uru (= ER)-gu-la*, III, 651.  
*ur-uru (= ER)-ma (= ŠAR)-a*, III, 623.  
*ur-USLANU* . . . . , III, 889-90.  
*ur-USLANU+GUNU*, III, 835.  
*ur-USLANU+GUNU-aṣag*, III, 836.  
*ur-USLANU+GUNU-maḡ*, III, 838.  
*ur-USLANU+GUNU-sag*, III, 837.  
*ur-uš*, III, 681, 945.  
*ur-uš (= Ê+GÊME)*, III, 810.  
*ur-uš (= Ê+GÊME)-me*, III, 811-12.  
*ur-uš-sa?*, III, 946.  
*ur-utu*, III, 421, 972.  
*ur-ṣa-má-má*, III, 494.  
*ur-ṣa-na*, III, 774.  
*ur-ṣa-na-ru*, III, 775.  
*ur-ṣu*, III, 794(?); 859.  
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*ur-ṣu-mu*, III, 795.  
*ṣuraš-be?-li*, II, 832.  
*ṣuraš-na-da*, II, 833.  
*uri<sup>ki</sup>-ki-dúg*, I, 342.  
*uru-bi*, I, 80.  
*uru (= TE+GUNU)-ki-bi*, I, 327.  
*uru-silim*, I, 323.  
*uru-silim-gal*, I, 325.  
*uru-silim-mu*, I, 324.  
*uru-UN?* . . . . , I, 669.  
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*ÚR-ÚR*, I, 1081.  
*ṣUŠ-ba-ni*, II, 830.  
*ṣUŠ-na-da*, II, 831.  
*ú-ṣi* . . . . , I, 248-50.  
*ṣutu-dúg*, I, 291.  
*ṣutu-DUN*, I, 292.  
*ṣutu-KAM*, I, 290.

<sup>d</sup>ulu-sar, I, 292.

warad-. For Akkadian names beginning with +, cf. II, 1469-79.

<sup>d</sup>za?- , cf. <sup>d</sup>nisaba.

za-<sup>d</sup>aga, III, 1429.

za-an-da-lá, I, 491.

za-di, I, 489.

<sup>d</sup>za-má-má-ba-ni, II, 880.

<sup>d</sup>za-má-má-be-lum, II, 883.

<sup>d</sup>za-má-má-ilum, II, 882.

<sup>d</sup>za-má-má-na-da, II, 881.

za-ra-la, I, 490.

"zi-im-ri-a-bu-um, II, 235.

"zi-im-ri-él, II, 234.

"zi-im-ru-ba-am-mi- . . . , II, 233.

"zi-il?- . . . , II, 240-41.

"zi-il-ri- . . . , II, 238-239.

"zi-il-ri-él, II, 236.

"zi-il-ri-e-lum, II, 237.

"zu- . . . -a?-du-um, II, 270.

"[zu- . . . -a?]-bu-um, II, 269.

"zu-ba?-bu-um, II, 272.

"zu-ba?-ku?-ru-um, II, 271.

"zu-ga-gu-um, II, 274.

"zu-bu-tum, II, 275.

"zu-bu-ut-tum, II, 276.

"zu-ka-ki-i-a, II, 278.

"zu-ku-bu-um, II, 273.

"zu-ku-uk?- . . . , II, 283.

"zu-la-a, II, 280.

"zu-la-lu-um, II, 279.

"[zu?]- . . . -nim?- . . . , II, 284.

"[zu?]-nim?-i-li-a, II, 285.

"[zu?]-nim-ni-pu, II, 286.

"zu-un-zu-na, II, 277.

"zu-zu-ug-gu?, II, 282.

"zu-zu-ul-ki?, II, 281.



## LIST OF THE NAMES OF GODS

- <sup>d</sup>*aba*, *a-ba*. Beg. and *nu-úr+*, I 443; *ŠÚ+*, I 539; *ta-din+*, I 382.
- <sup>d</sup>*ab-ba-ú*. *Ġa-la+*, I 194.
- <sup>d</sup>*ab-ú*. *Lù+*, III 13; *kù+*, III 1374; *ur+*, III 487.
- <sup>d</sup>*aga*. *Zà+*, III, 1429.
- <sup>d</sup>*alim*. *Arad+*, III 1558.
- <sup>d</sup>*a-má*. *Arad+*, III 1559.
- <sup>d</sup>*a-má-má*. *Ur+*, III 493.
- <sup>d</sup>*ama-LU-MÚŠ*. *Ġa-la+*, I 193.
- <sup>d</sup>*ama-ninni*. *Lù+*, III 1394.
- ana*. Beg. and *ur+*, III 565.
- ana-tu(gu)*. *Ur+*, III 566.
- anum*. Beg. and *Ib-ni+*, I 119; *i-din+*, I 61; *im-gur+*, p. 201; *ik-bi+*, I 278; *ir-BAR-*, I 7; *i-šur-*, I 40; *i-túr+*, I 94; *i-tul+*, I 116; *iž-kur+*, I 965; *ri-iš+*, I 13; *šar-ru-um+*, I 536.
- <sup>d</sup>*a-ru-ru*. *Ur+*, III 491.
- <sup>d</sup>*GI?-BIL?*. Beg.
- <sup>d</sup>*ašnan*. *+ba-ni*, III 1733; *+ilum*, II 837; *+na-da*, III 1734; *ur+*, III 553.
- <sup>d</sup>*ba-ú*. Beg. and *arad+*, III 1116; *dug-ga+*, I 362; *Ġa-la+*, I 192; *kù+*, III 1375; *lù+*, III 14; *nig+*, I 35; *ur+*, III 488.
- <sup>d</sup>*bu-bu*. *Lù+*, III 72.
- <sup>d</sup>*da-a-da*. *Ur+*, III 1058.
- <sup>d</sup>*da-a-mu*. *Ur+*, III 1059.
- <sup>d</sup>*da-gan*. Beg. and cf. list on p. 149.
- Also *nu-úr+*, I 329, II 1505; *warad+*, II 1477.
- <sup>d</sup>*dam-gal-nun-na*. *Ur+*, III 444a.
- <sup>d</sup>*da-mu*. *+da-nir-gál*, II 374; *amar+*, I 345; *gè'me+*, p. 203; *kù+*, III 1373; *lù+*, III 15; *ur+*, III 489; *warad+*, II 1478.
- <sup>d</sup>*DÌM*. *+ba-ni*, *+na-da*, III 1723-24.
- <sup>d</sup>*dumu-zi-da*. *Ur+*, III 1061.
- <sup>d</sup>*dun*. *Ur+*, III 445a.
- <sup>d</sup>*dun-da-zi-da*. *Ur+*, III 448.
- <sup>d</sup>*dun-gi-ra*. *Ur+*, III 447.
- <sup>d</sup>*dun-ša-ē'*. *Ur+*, III 446.
- <sup>d</sup>*dun-ša-ē'-a*. *Ur+*, III 446a, 506.
- <sup>d</sup>*dun-ù(r)-ri*. *Ur+*, III 447a.
- ē-a*. Beg. and *a-mur+*, III 1691; *i-bi-ik+*, I 282; *ib-ni+*, I 120; *i-din+*, I 62; *im-gur+*, p. 201; *ir-BAR+*, I 7; *i-šur+*, I 41; *i-túr+*, I 95; *i-tul+*, I 117; *iž-kur+*, I 966; *ku-ru-ut+*, p. 201. *na-ap-li-zi+*, II 329; *ri-iš+*, I 14; *šar-ru-um+*, I 537; *ti-iž-ka<sup>d</sup>ē-'a'*, II 252.
- él*. Cf. List on p. 149.
- <sup>d</sup>*ellat*. *+ba-ni*, *+be-lum*, *+ilum*, *+na-da*, *+na-ki<sup>d</sup>*, *+na-šir*, III 1727 ff.
- <sup>d</sup>*en-dù-múš-an-na*, I 423.
- <sup>d</sup>*en-gal*. *Ur+*, III 414.
- <sup>d</sup>*en-gal-lāḡ*. *Ur+*, III 415.
- <sup>d</sup>*engur*. *Ur+*, III 1056.



- <sup>d</sup>en-kalag-ga. Ur+, III, 416.  
<sup>d</sup>en-líl. Beg. A-mur+, I 368, III 1689; inim+, I 611; lù+, III 1; na-bi+, I 82; nu-úr+, II 1490; si-ma-at+, p. 201; ur+, III 410, 564.  
<sup>d</sup>en-líl-lá. Kù+, III 1377.  
<sup>d</sup>EN-LÍL<sup>ki</sup>(?). Ur+, III 411.  
<sup>d</sup>en-ki. Lù+, III 4; ur+, III 413.  
<sup>d</sup>en-nu-gé. Ur+, III 417.  
<sup>d</sup>EN-TI-DI. ŠÚ+, I 52.  
<sup>d</sup>EN-UM-<sup>d</sup>ninni. I 422.  
<sup>d</sup>ga-ga, ga-ga. Nu-úr+, I 331; tu-li-id+, I 312.  
<sup>d</sup>gál-alim-ma. Ur+, III 437.  
<sup>d</sup>gaṭ-ba, ka-aṭ-ba, I 236-38.  
<sup>d</sup>gi-bil, Beg.  
<sup>d</sup>gibil (Wr. <sup>d</sup>BIL-GI). Lù+, III 73.  
<sup>d</sup>gir-gi-u. Lù+, III 79.  
<sup>d</sup>giš-bar-a. Ur+, III 448a.  
<sup>d</sup>GU-BA-LÍL. +um-mi, II 836.  
<sup>d</sup>gù-silim. Beg. Ur+, III 979.  
<sup>d</sup>ha-gi?. +i-lí, I 578.  
<sup>d</sup>GA-KU. Warad+, II 1472.  
<sup>d</sup>ga-ṣal. Ur+, III 951.  
<sup>d</sup>IB-ṣi-da. +d'g-mu, II 373.  
<sup>d</sup>id-da. Ur+, III 1057.  
<sup>d</sup>IM. Arad+, III 1557; ib-ni+, I 121; i-ṣur+, I 42; i-túr+, I 96; i-ṭul+, I 118; iṭ-kur+, I 967; kù+, III 1378; lù+, III 6.  
<sup>d</sup>IM-gig. Lugal+bal-lul, I 819.  
<sup>d</sup>ir-ra, ir-ra. Beg. Iḫ-bi+, I 280.  
<sup>d</sup>iš-lár. Beg. A-mur-še-ri-it+, I 87; i-bi-ik+, I 283; ikribi+, I 33; ku-ru-ut+, p. 201; na-aḫ-li-ṣi+, II 330; nu-úr+, I 330; ŠÚ+, II 1506; ta-din+, I 381; taš-me+, I 127.  
<sup>d</sup>kab-ta. Warad+, II 1475.  
<sup>d</sup>ka-di, cf. <sup>d</sup>gù-silim.  
<sup>d</sup>ka-aṭ-ba. +a-a, I 236; +ri-me-it, I 237; +ri-ša-at, I 238.  
<sup>d</sup>ka-ka. Nu-úr+, I 331.  
<sup>d</sup>kal. Ur+, III 556.  
<sup>d</sup>KAL (Cf. <sup>d</sup>lama). Lù+, III 12; ur+, III 425, 425a, 975, 977-78.  
<sup>d</sup>kal-e. Ur+, III 456.  
<sup>d</sup>KAL-KAL. Ur+, III 557, 976.  
<sup>d</sup>kal-ṣag-ga. Ur+, III 426.  
<sup>d</sup>kú-sug-ga. Ur+, III 554.  
<sup>d</sup>lál. Ur+, III 555.  
<sup>d</sup>lama. Ama+, III 1614; ê-kúr+, III 1342; lù+, I 209.  
<sup>d</sup>lama-mu. Ê-kúr+, III 1343.  
<sup>d</sup>lugal. ŠÚ+, I 54.  
<sup>d</sup>lu-lu, lu-lu. Beg.  
<sup>d</sup>ma-ma. Gême+, I 1024 (?); [šú?]-ki-ir+, I 386; ŠÚ+, II 1508; ur+, III 485.  
<sup>d</sup>ma-mi. ŠÚ+, II 1509; ur+, III 486.  
<sup>d</sup>ma-mi-tum, . . . +, I 387.  
<sup>d</sup>ma-ṣi. +êriš(-iš), I 453.  
<sup>d</sup>mes-lam. Lù+, III 41.  
<sup>d</sup>mes-lam-ta-ê'-a. Lù+, III 42, 77.  
<sup>d</sup>na-a. Ib-ku+, p. 201.  
<sup>d</sup>na-bi?-um?. +ba-ni, I 466 (?).  
<sup>d</sup>na-na-a. Arad+, III 1562; ša-at+, p. 202.  
<sup>d</sup>nanna. Arad+, III 1115; gè'me+, I 1022; inim+, I 609; lù+, I 207, III, 10; kù+, III 1371; nig-ga+, I 36; ur+, III 424a.  
<sup>d</sup>nanna-il (?). Ur+, III 568.  
<sup>d</sup>nanna-lu(gu). Ur+, III 567.  
<sup>d</sup>na-ṣi-da. Arad+, III 1563.  
<sup>d</sup>NE-GUN. Beg., Cf. II 884.  
<sup>d</sup>ner-da. Ur+, III 1062.  
<sup>d</sup>nergal (?). Beg.

- <sup>d</sup>NI-da. Ur+, III 1060.  
<sup>d</sup>nin-a?-... Lù+, III 31.  
<sup>d</sup>ninâ. Kù+, III 1376; lù+, III 7, 71; ur+, III 423a, 490.  
<sup>d</sup>nin-amaš-aṣag-ga. Beg., Cf. II 852 ff.  
<sup>d</sup>nin-a-ṣu. Ur+, III 950.  
<sup>d</sup>nin-DAR-a, Cf. <sup>d</sup>nin-sû.  
<sup>d</sup>nin-éš. Beg. Lù+, III 44.  
<sup>d</sup>nin-EZEN+Ú. +ba-ni, +na-da, III 1745-46.  
<sup>d</sup>nin-gal. Kù+, III 1386; ur+, III 544.  
<sup>d</sup>nin-galam. +an-dul, III 1396.  
<sup>d</sup>nin-gír-su. +na-da, p. 277; lù+, III 43.  
<sup>d</sup>nin-...?KA+ŠAR. Ur+, III 1458.  
<sup>d</sup>nin-giš-ṣi-da. Ur+, III 435.  
<sup>d</sup>nin-ḡa?-... Lù+, III 34.  
<sup>d</sup>nin-ḠA-A<sup>ki</sup>. Lù+, III 40.  
<sup>d</sup>[nin]-ḡul. Ur+, III 432.  
<sup>d</sup>nir-IB. ama+, III 1608; lù+, III 9, 58; ur+, III 542.  
<sup>d</sup>nin-in-si<sup>ki</sup>-na, Beg.  
<sup>d</sup>nin-kar-nun-na. Lù+, III 156.  
<sup>d</sup>nin-ka-si. Lù+, III 37, 157; ur+, III 546.  
<sup>d</sup>nin-lil. Beg. Lù+, III 2; ur+, III 949.  
<sup>d</sup>nin-ma-da. +ba-ni, +na-da, III 1750-51. Lù+, III 38, 157a; ur+, III 547.  
<sup>d</sup>nin-mar<sup>ki</sup>. Beg. Lù+, III 39, 157b; ur+, III 548.  
<sup>d</sup>ninni. Beg. Ama+, III 1600-01; 1627-28; inim+, I 610; lù+, I 208, III 11; ur+, III 418-19.  
<sup>d</sup>ninni. Ur+, III 947.  
<sup>d</sup>ninni-e. Ur+, III 455.  
<sup>d</sup>nin-sī-an-[na]. Lù+, III 45.  
<sup>d</sup>nin-sīg(=IGI+GUNU). Lù+, III 59. ur+, III 543.  
<sup>d</sup>nin-sû. Ur+, III 436.  
<sup>d</sup>nin-sún. Lù+, III 17.  
<sup>d</sup>nin-šar. Beg. Ur+, III 545.  
<sup>d</sup>nin-šubur. Arad+, III 1561.  
<sup>d</sup>nin-šú?-dim. Ur+, III 433.  
<sup>d</sup>nin-ta(?). +an-ka, III 1396.  
<sup>d</sup>nin-tu?. Lù+, III 35.  
<sup>d</sup>nin-ùḡ. Lù+, III 18; ur+, III 434.  
<sup>d</sup>nin-ṣadim. Lù+, III 16; ur+, III 1431.  
<sup>d</sup>nin-ṣi?-... +... I 452.  
<sup>d</sup>nin-ṣi-da(?). Lù+, III 36.  
<sup>d</sup>nisaba. A-mur+, III 1693; išib+, I 399; lù+, III 46; ur+, III 560; ...+, III 1687.  
<sup>d</sup>nisaba. Lù+, III 47; ur+, III 561.  
<sup>d</sup>nu-dim-mud. Lù+, III 74, 157c.  
<sup>d</sup>nu-muš-da. Beg. and arad+, III 1564.  
<sup>d</sup>nu-nu, nu-nu. Si-ma-at+, p. 201; ŠÚ+, I 384; ta-din+, I 383.  
<sup>d</sup>pa-bil. Ur+, III 551.  
<sup>d</sup>pa-bil-sag-ga. Ur+, III 552.  
<sup>d</sup>ra. Ib-ku+, p. 201; lù+, III 8; ŠÚ+, I 53; ur+, III 424.  
<sup>d</sup>sa-dār(a). Ur+, III 549.  
<sup>d</sup>sa-dār(a)-nun-na. Ur+, III 438, 550.  
<sup>d</sup>sib. Lù+, III, 78, 154.  
<sup>d</sup>sin. A-mur+, III 1690; i-din+, I 63; lù+, III 3; na-bi+, I 83; nu-úr+, II 1491; si-ma-at+, p. 201; u-bar+, I 124; ur+, III 412.  
<sup>d</sup>sin-na. Arad+, III 1555.  
<sup>d</sup>šakan. Ur+, III 439.

<sup>d</sup>ša-la. *Warad*+, II 1476.

<sup>d</sup>šamaš. Beg. *A-mur*+, III 1692;  
*i-ti*+, II 1551.

<sup>d</sup>šamši(-ši). *Tu-li-id*+, I 331. Cf.  
 also p. 165.

<sup>d</sup>šara. Beg. *Dug-ga*+, I 363; *inim*+,  
 III 1401.

<sup>d</sup>sarrum. +*ba-ni*, +*na-da*, +*na-*  
*kid*, III 1747-49.

<sup>d</sup>ši-mat. +*ba-ni*, +*na-da*, III 1725-  
 26.

<sup>d</sup>šuba. *Amar*+, I 346.

<sup>d</sup>šú-dim?. *Ur*+, III 426a.

<sup>d</sup>šú-maġ. *Ur*+, III 440.

<sup>d</sup>šú-nir-da. *Ur*+, III 1063.

<sup>d</sup>šú-uš?. *Ur*+, III 453.

<sup>d</sup>šú-zi-an-na. Beg.

<sup>d</sup>TAR. +*ba-ni*, +*na-da*, +*na-šir*,  
 II 856 f.; *warad*+, II 1471.

<sup>d</sup>ù-bu-bu. *Lù*+, III 153.

<sup>d</sup>UŠ. +*ba-ni*, +*na-da*, II 830-31.

<sup>d</sup>uraš. Beg. ŠÚ+, II 1507 (?).

<sup>d</sup>utu. *Arad*+, III 1556; *gè-me*+,  
 I 1023; *kù*+, III 1385; *lù*+,  
 III 5; *ur*+, III 421, 972.  
 Also *lugal-<sup>d</sup>utu-dim*, III 291;  
*lugal-<sup>d</sup>utu-mu*, III 292; *en-líl-*  
*<sup>d</sup>utu-mu*, III 1273.

<sup>d</sup>za-má-má, Beg., cf. II 880 ff.  
*Ur*+, III 494.

## DESCRIPTION OF THE DOCUMENTS

TEXT	PLATE	CBS	
1	71	5859.	Upper portion of unbaked tablet. Meas.: $85 \times 75 \times 22$ . Cont.: Obv. 112-19. Rev. not inscribed. IV Expd.
2	71	5877.	Portion of round tablet. Unbaked. Meas.: Diam. 84; Thick. 33. Cont.: Obv. 181-82. Rev. not inscribed. IV Expd.
3	71	3848	Portion of unbaked tablet. Meas.: $102 \times 70 \times 16$ . Cont.: Obv. Col. I: 32-40; Col. II: 113-17; 119-21; 123-24; 126-31. Rev. destroyed. IV Expd.
4	71	5894.	Fragment of unbaked tablet. Meas.: $30 \times 47 \times 22+$ . Cont.: Obv. 70-73. Rev. destroyed. IV Expd.
5	71	6393.	L. U. C. of unbaked tablet. Meas.: $58 \times 54 \times 23$ . Cont.: Obv. 145-46; 149-52; 166-67 (?). Rev. Syllabary (not published). IV Expd.
6	72	5895.	Fragment of unbaked tablet. Meas.: $70 \times 53 \times 27$ . Cont.: Obv. destroyed. Rev. Col. I: 87-89; Col. II: 145; 147-48. IV Expd.
7	72	13611.	Fragment of unbaked tablet. Meas.: $58 \times 80 \times 31$ . Cont.: Obv. List with det. "giš" (not published); Rev. Col. I: destroyed; Col. II: 124-28; 130-31; Col. III: 164-64b, 166-67. IV Expd.
8	72	11354.	Fragment of baked tablet. Meas.: $63 \times 104 \times 39$ . Cont.: Obv. Col. I: 6-8, 10-13; Col. II: 120-21, 123-25, 116, 127; Col. III: destroyed. Rev. not inscribed. I Expd.
9	73	3943.	Fragment of baked tablet. Meas.: $55 \times 29 \times 18$ . Cont.: Obv. Pt. I, 108-09; Rev. Pt. III: 117, 119-21, 123-25, IV Expd.
10	73	5949.	Fragment of unbaked tablet. Meas.: $33 \times 40 \times 20$ . Cont.: Obv. destroyed; Rev. 357-58. IV Expd.
11	73	5854.	Small fragment of unbaked tablet. Meas.: $31 \times 35 \times$ $12+$ . Cont.: Obv. destroyed; Rev. Names beginning with <i>lū-d</i> . . . . IV Expd.
12	73	5988.	Fragment of baked tablet. Meas.: $30 \times 46 \times 13+$ . Cont.: Obv. 18; Rev. destroyed. IV Expd.



TEXT	PLATE	CBS	
13	73	13662	U. L. C. of unbaked tablet. Meas.: 35×46×20. Cont.: Obv. 343-45; Rev. Syllabary (not published). IV Expd.
14	74	6421.	Round tablet. Unbaked. Meas.: Diam. 88; Thick. 25. Cont.: Obv. 46-47. Rev. shows faint traces of inscription. IV Expd.
15	74	5882.	Round tablet. Unbaked. Meas.: Diam. 83; Thick. 23. Cont.: Obv. 58-59. Rev. not inscribed. IV Expd.
16	75	10985.	Large unbaked tablet. Meas.: 162×120×32. Cont.: Obv. published in Pt. II No. 10; Rev. Col. I: 1-20; Col. II: 73-94; Col. III: 107-11, 119-21; Col. IV: 202, 205-10, 212-32. I Expd.
17	76	11398.	Large unbaked tablet. Fragmentary. Meas.: 153×123×30. Cont.: Obv. published in Pt. II No. 9; Rev. Col. I: 1-13; Col. II: 75-96; Col. III: 110-11, 119-21, 123-24, 126-32, 112-18; Col. IV: 205-10, 212-15, 220-28. I Expd.
18	77	12711.	Portion of unbaked tablet. Meas.: 83×64×15. Cont.: Obv. Pt. II 397-98; 401-05; Rev. Cols. I-III destroyed; Col. IV: 213-27. II Expd.
19	77-78	11066.	Upper portion of unbaked tablet. Meas.: 100×129×35. Cont.: Obv. Pt. II 383-89; Rev. Col. I: Pt. III 1-18; Col. II: 78-94; Col. III: 126-32, 112-18; Col. IV: 216-21. II Expd.
20	78	6443.	Portion of baked tablet. Meas.: 72×45×31. Cont.: Col. I: destroyed; Col. II: 206-10, 212-16; Col. III: 279-83, 288-89, 291-94. IV Expd.
21	79	6381.	Fragment of unbaked tablet. Meas.: 50×36×24. Cont. Obv.: 203-10, 212; Rev.: 384-89. IV Expd.
22	79	6400.	Fragment of unbaked tablet. Meas.: 46×36×20. Cont.: Obv. 369-73. Rev. not inscribed. IV Expd.
23	79	14107.	Portion of unbaked tablet. Meas.: 50×170×42. Cont.: Obv. destroyed; Rev. Col. I: 167-70; Col. II: 214-15, 287-90. IV Expd.
24	79	5974.	L. U. C. of unbaked tablet. Meas.: 89×83×32. Cont.: Obv. 205-10, 212-13; Rev. contained personal names, but very badly destroyed. IV Expd.
25	80-81	6443+11005.	L. R. C. of baked tablet. Meas.: 194×88×32. Cont.: Col. I: 150-157d, 205-13; Col. II: 243-66; Col. III: 280-86, 288-89, 294-98; Col. IV: 309-25; Col. V: 410-21, 423-30; Col. VI: 432-448a. I Expd.



TEXT	PLATE	CBS	
26	82-83	5808.	Baked tablet. Very fragmentary. Meas.: $117 \times 113 \times 30$ . Cont.: Col. I: 583-607; Col. II: 618-38; Col. III: 649-69; Col. IV: 680-699; Col. V: 711-31; Col. VI: 746-59; Col. VII: 766-82; Col. VIII: 863-78; Col. IX: 889-90; Col. X: 901-16. IV Expd.
27	84	10972.	Portion of baked tablet. Meas.: $140 \times 64 \times 135$ . Cont.: Obv. mathematical (not published); Rev.: 1002-11. II Expd.
28	84	5824.	Portion of unbaked tablet. Meas.: $108 \times 81 \times 12+$ . Cont.: Obv. destroyed; Rev. Col. I: 929-34; Col. II: 945-57; Col. III: 968-89. IV Expd.
29	84	5902.	Fragment of baked tablet. Meas.: $49 \times 42 \times 27$ . Cont.: Obv. 1000-03, 1007, 1009; Rev. not inscribed. IV Expd.
30	85	9860.	Portion of unbaked tablet. Meas.: $120 \times 115 \times 21$ . Cont.: Obv. Col. I: 793-95; Col. II: 809-26; Col. III: 849-66; Rev. not inscribed. II Expd.
31	85	10997.	Portion of unbaked tablet. Meas.: $120 \times 63 \times 21$ . Cont.: Obv. not inscribed. Rev. Col. I: 811-28; Col. II: 813-30. I Expd.
32	86	3637.	Round tablet. Baked. Meas.: Diam. 78; Thick. 32. Cont.: Obv. 445a, 446a. Rev. not inscribed. I Expd.
33	86	11016.	Portion of unbaked tablet. Meas.: $111 \times 70 \times 35$ . Cont.: Obv. not inscribed. Rev. Col. I: 831-38, 809-10; Col. II: 829-38, 809-12. I Expd.
34	87	6371.	Round tablet. Unbaked. Meas.: Diam. 82; Thick. 30. Cont.: Obv. 425a-426. Rev. shows faint traces of inscription. IV Expd.
35	87	5865.	Portion of unbaked tablet. Meas.: $98 \times 64 \times 26$ . Cont.: Obv. 1022-29; Rev. destroyed. IV Expd.
36	88	5872.	U. L. C. of baked tablet. Meas.: $50 \times 52 \times 29$ . Cont.: Obv. not inscribed. Rev.: 564-72. IV Expd.
37	88	5835.	Fragment of unbaked tablet. Meas.: $43 \times 62 \times 33$ . Cont.: Obv. 446, 447a, 448. Rev. destroyed. IV Expd.
38	88-89	10992.	Portion of unbaked tablet. Meas.: $116 \times 128 \times 21$ . Cont.: Obv. 863-69; Rev. Col. I: 794-98; Col. II: 817-31; Col. III: 855-72. I Expd.
39	89	6662.	Fragment of baked tablet. Meas.: $64 \times 43 \times 27$ . Cont.: Col. I: 37-39, 41-47; Cols. II-III: destroyed; Col. IV: 484-94. IV Expd.

TEXT	PLATE	CBS	
40	89	11415.	Small fragment of baked tablet. Meas.: 35×25×24. Cont.: Obv. 908 ff.; Rev. destroyed. I Expd.
41	90	6377.	Portion of round tablet. Unbaked. Meas.: Diam. 70; Thick. 23. Cont.: Obv. 1040-41; Rev. not inscribed. IV Expd.
42	90	10472.	Portion of round tablet. Unbaked. Meas.: Diam. 80; Thick. 33. Cont.: Obv. 1099-1102; Rev. not inscribed. II Expd.
43	90	5927.	Fragment of unbaked tablet. Meas.: 70×55×18+. Cont. Obv.: 1052-55b. Rev. destroyed. IV Expd.
44	90	5863.	Portion of unbaked tablet. Meas.: 64×54×22. Cont.: Obv. 453-58; Rev.: 469-73. IV Expd.
45	91	3808.	Fragment of round tablet. Unbaked. Meas.: Diam. 75; Thick. 29. Cont.: Obv. 1389-90. Rev. not inscribed. II Expd.
46	91	6661.	R. L. C. of unbaked tablet. Meas.: 55×46×28. Cont.: Obv. destroyed; Rev. Col. I: 1154-57, 1190-92; Col. II destroyed. IV Expd.
47	91	5957.	Fragment of unbaked tablet. Meas.: 45×43×12+. Cont.: Obv. destroyed. Rev. 1341-45. IV Expd.
48	91	6539.	Round tablet. Unbaked. Meas.: Diam. 66; Thick. 17. Cont.: Obv. 1069-70; Rev. not inscribed. IV Expd.
49	91	6382.	Round tablet. Unbaked. Meas.: Diam. 70; Thick. 17. Cont.: Obv. 1310-11. Rev. not inscribed. IV Expd.
50	92	5857.	Portion of unbaked tablet. Meas.: 140×54×37. Cont.: Obv. 1370-78; Rev. Col. I: 1137-57; 1190-97; Col. II: 1198-1209, 1158-74. IV Expd.
51	93	9044.	Portion of baked tablet. Meas.: 79×42×22. Cont.: Obv. 1392-96; Rev. accounts (1397-1406). From Yokha.
52	93	11119.	Portion of baked tablet. Meas.: 67×43×25. Cont.: Obv. 1408-12; Rev. not inscribed. From Yokha.
53	93	9039.	Portion of baked tablet. Meas.: 80×46×22. Cont.: Obv. 1413-16. Rev. not inscribed. From Yokha.
54	93	9043.	Portion of baked tablet. Meas.: 68×41×20. Cont.: Obv. 1418-21. Rev. not inscribed. From Yokha.
55	94	9042.	Portion of baked tablet. Meas.: 118×46×24. Cont.: Obv. 1423-29. Rev. not inscribed. From Yokha.
56	94	11120.	Portion of baked tablet. Meas.: 44×45×21. Cont.: Obv. 1430-33. Rev. not inscribed. From Yokha.

TEXT PLATE CBS

- 57 94 9041. Portion of baked tablet. Meas.:  $115 \times 45 \times 29$ . Cont.: Obv. 1444-54. Rev. not inscribed. From Yokha.
- 58 94 9040. Portion of baked tablet. Meas.:  $78 \times 44 \times 23$ . Cont.: Obv. 1455-58. Rev. not inscribed. From Yokha.
- 59 95 7205. L. R. C. of unbaked tablet. Meas.:  $60 \times 67 \times 36$ . Cont.: Col. I: 830-52; Col. II: 783-92; Col. III: 762-64; Col. IV: 741-51, 760-61a; Col. V: 727-40; Col. VI: 701-08, 649-53; Col. VII: probably 595 ff. IV Expd.
- 60 96 6666. Left portion of unbaked tablet. Meas.:  $117 \times 45 \times 42+$ . Cont.: Obv. Col. I: Pt. III 1284-85a, Pt. II 629-35. Rev. is duplicate of Pt. I 72-81 (not published). IV Expd.
- 61 96 6665. Portion of unbaked tablet. Meas.:  $138 \times 85 \times 32$ . Cont. Obv.: 158-65, 167; Rev. Col. I-II: destroyed; Col. III: Pt. II 1235-41; 1244-45. IV Expd.
- 62 97 6681. Portion of unbaked tablet. Meas.:  $60 \times 58 \times 30+$ . Cont.: Obv. Pt. I Nos. 408-12. Rev. Col. I: Pt. I 47-50; Col. II: Pt. I 68-72 (not published). IV Expd.
- 63 97 6663. Round tablet. Unbaked and fragmentary. Meas.: Diam. 68; Thick. 22. Cont.: Obv. Pt. III: 1385-86. Rev. not inscribed. IV Expd.
- 64 97 6668. L. L. C. of unbaked tablet. Meas.:  $70 \times 52 \times 28$ . Cont.: Obv. Sumerian historical (not published) Rev. 1370-78. IV Expd.
- 65 97 6683. L. L. C. of unbaked tablet. Meas.:  $73 \times 50 \times 31+$ . Cont.: Obv. Pt. II 582-86a, 592. Rev. erased. IV Expd.
- 66 98 6672. Unbaked tablet. Fragmentary. Meas.:  $122 \times 110 \times 25$ . Cont.: Obv. restores Pt. I: 183-89. Rev.: Sumerian Primer (not published). IV Expd.
- 67 98 6384. L. L. C. of unbaked tablet. Meas.:  $42 \times 67 \times 27$ . Cont.: Obv. Pt. I 128-30; Rev.: Names compounded with *šamaš* (destroyed). IV Expd.
- 68 99 14108. Portion of unbaked tablet. Meas.:  $132 \times 64 \times 12$ . Cont. Obv. Col. I: 1591-1615; Col. II: 1626-49. Rev. destroyed. IV Expd.
- 69 100 7033. Portion of baked tablet. Meas.:  $78 \times 110 \times 17$ . Cont.: Col. I: destroyed; Col. II: 1469-73; Col. III: 1484-88; Col. IV: 1499-1503. Col. V: 1514-21;

TEXT PLATE CBS

- Col. VI: 1532-42; Col. VII: 1553-64; Col. VIII: 1575-80. IV Expd.
- 70 101 7836. Two joined fragments of quadrangular prism. Unbaked. Meas.: Height 93+. Side 64+. Cont.: Col. I: 544-47, 548-59; Col. II: 560-62. The rest of the column is taken up with a list of the names of the months. IV Expd.
- 71 101 7832. Lower portion of quadrangular prism. Unbaked. Meas.: Height. 60+. Side 53. Cont.: Dupl. of Pt. I. Cf. p. 202 ff. IV Expd.
- 72 102 7835. Portion of exagonal (?) prism. Baked. Meas.: Height 75+. Side 25. Cont.: Col. I: destroyed; Col. II: 573-82. IV Expd.
- 73 102 7828. Portion of a quadrangular prism. Unbaked. Meas.: Height 95+. Side 36+. Cont.: Col. I: not personal names; Col. II: 1137-49; Col. III: 1194-1209. IV Expd.
- 74 103 7833. Lower portion of quadrangular prism. Half baked. Meas.: Height 50+. Side 70. Cont.: Col. I: 72-74; Cols. II-V destroyed; Col. VI: 418-23; Col. VII: 486a-494. IV Expd.
- 75 103 7989. Portion of baked tablet. Meas.: 60×82×35+. Cont.: Col. I: destroyed; Col. II: 550a-52; 1056-63; Col. III: 544-547d. IV Expd.
- 76 103 7834. Portion of quadrangular prism. Unbaked. Meas.: Height 65+. Side 50+. Cont.: Col. I: 1677-93; Col. II: 1704-12. IV Expd.
- 77 104 7038. Fragment of unbaked tablet. Meas.: 135×96×18. Cont.: 1660-66. IV Expd.
- 78 104 11084. Fragment of a quadrangular prism. Meas.: Height 80+; Side 43+; Cont.: Col. I: 1723-34; Col. II: 1745-51. I Expd.



# DUPLICATES NOT PUBLISHED

- CBS
6379. Small fragment of baked tablet. Meas.:  $41 \times 19 \times 7+$ . Cont.: Obv. traces of names beginning *lû*... (7 names); Rev. destroyed. IV Expd.
6380. L. R. C. of unbaked tablet. Meas.:  $65 \times 54 \times 30+$ . Cont.: Obv. geographical list (not published); Rev. Col. I: Pt. I 12-19, Col. II: destroyed. IV Expd.
6664. Round tablet. Unbaked. Meas.: Diam. 68; Thick. 25. Cont.: Obv. 1385-86. Rev. not inscribed. IV Expd.
6669. L. L. C. of unbaked tablet. Meas.:  $45 \times 51 \times 15+$ . Cont.: Obv. Col. I: Pt. I 14-24; Col. II: Pt. I 42-52. Rev. destroyed. IV Expd.
6671. L. L. C. of unbaked tablet. Meas.:  $73 \times 72 \times 30$ . Cont. Obv.: List of metals (not published). Rev. Col. I: Pt. I 54-60; Col. II: Pt. I 77-87. IV Expd.
6673. L. R. C. of unbaked tablet. Meas.:  $87 \times 58 \times 28+$ . Cont.: Obv. erased; Rev. Col. I: Pt. I 13-21; Col. II: Pt. I 42-50. IV Expd.
6677. Portion of unbaked tablet. Meas.:  $87 \times 70 \times 32$ . Cont.: Obv. erased; Rev. Col. I: Pt. I 10-20. IV Expd.
6679. Portion of unbaked tablet. Cont.: Obv. Pt. II 1165-68. Rev. Col. I: Pt. I 84-92; Col. II: Pt. I 54-50. IV Expd.
6680. L. U. C. of unbaked tablet. Meas.:  $28 \times 50 \times 27+$ . Cont.: Obv. Pt. I 41-43. Rev. destroyed. IV Expd.
6682. L. L. C. of unbaked tablet. Meas.:  $30 \times 48 \times 25+$ . Cont.: Obv. Pt. I 277-81. Rev.: List of names with det. "*giš*" (not published). IV Expd.
7829. Portion of quadrangular prism. Half baked. Meas.: Height 87+. Side 55. Cont. Col. I: ....-*nam-d 'g?*; .....-*ba-ni*; ....-*na-da*; .....-*na-kid*; .....-*na-sir*; (repeated three times); .....-*ba-ni*; ..... Col. II: <sup>d</sup>*nin*.....; <sup>d</sup>*nin-šar-ilum*; +*be-lum*; +*da-a-a-an*; +*da-a-a-ni*; +*še-mi*; +*ma-gir*; ..... IV Expd.
7837. Upper portion of quadrangular prism. Unbaked. Meas.: Height 66+. Side 40+. Cont.: Dupl. of Pt. I. Col. I: traces of 1-8; Col. II: 35-47; Col. III: 72-83. In No. 78 notice the important variant *lugal-sib-e*, instead of *lugal-LAGAR+GUNU-e*; Col. IV: traces of 110-14. IV Expd.



- CBS  
 7852. Portion of quadrangular prism. Meas.: Height 111+. Side 47+. Cont. Only one Col. preserved: ....-*KAL*; ....-*ba-ni*; ....-*ba-ni*; *anu-lâbum*; +*lâ-bu-um*; +*ba-bil*; *anu-šu-ba-bil*; *anu-mu-ba-lî-i*; +*mu-tab-bil*; +*za-ni-in*; +*za-ni-in-ni*; +*za-ni-in-šu*; +*du-ni*; +*du-di*; +*pa-a-ti*; +*lu-kul-ti*; .....-*ti*; ..... IV Expd.
7949. L. L. C. of baked tablet. Meas.: 62×42×36+. Cont. Obv.: Pt. III 72-74. Rev.: Pt. I 45-52. IV Expd.
12488. Lower portion of quadrangular prism. Meas.: Height 53+. Side 65+. Cont. Col. I: *nin-gir-su*....; *nin-gir-su-na-da*; Col. II: Pt. II 852-57. IV Expd.
12524. Fragment of exagonal prism. Unbaked. Meas.: Height 85+. Side 50+. Cont.: ...-*na-da*; ....-*na-kid*; ....-*na-šir*; *š-lâr-ilum*; +*be-lum*; +*rê'û*; +*ri-me-ni*; +*ri-žu-šu*; .....-*šu*; .....-*šu*; ..... IV Expd.
12680. Fragment of half baked tablet. Meas.: 42×24×23. Cont. Obv.: Personal names beginning with *ur-amaš*.... (7 names). Cf. Nos. 908 f. Rev. *ur*..... II Expd.
14156. Large unbaked tablet. Meas.: 170×140×28. Cont. Obv.: List of names with det. "*giš*" (not published); Rev.: Cols. I-III; and Col. IV ll. 1-8: List of names, ll. 9-27; Pt. I 1-19. IV Expd.

# NUMBERS OF THE CATALOGUE OF THE BABYLONIAN SECTION

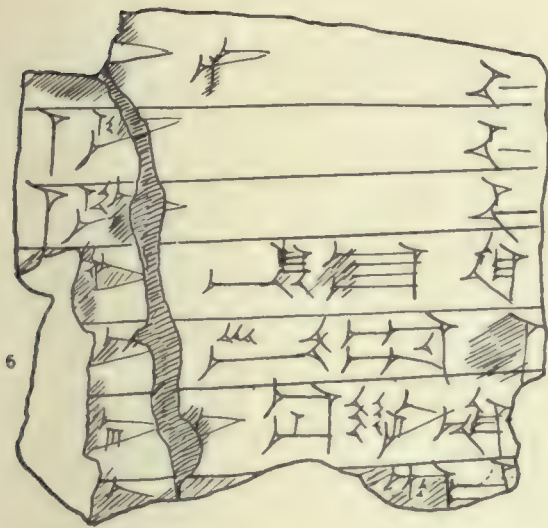
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3848	3	6661	46	9040	58
3943	9	6662	39	9041	57
5808	26	6663	63	9042	55
5824	28	6664	p. 276	9043	54
5835	37	6665	61	9044	51
5854	11	6666	60	9860	30
5857	50	6668	64	10472	42
5859	1	6669	p. 276	10972	27
5863	44	6671	p. 276	10985	16
5865	35	6672	66	10997	31
5872	36	6673	p. 276	10992	38
5877	2	6677	p. 276	11005	25
5882	15	6679	p. 276	11016	33
5894	4	6680	p. 276	11066	19
5895	6	6681	62	11084	78
5902	29	6682	p. 276	11119	52
5927	43	6683	65	11120	56
5949	10	7033	69	11354	8
5957	47	7038	77	11398	17
5974	24	7205	59	11415	40
5988	12	7828	73	12488	p. 277
6371	34	7829	p. 276	12524	p. 277
6377	41	7832	71	12680	p. 277
6379	p. 276	7833	74	12711	18
6380	p. 276	7834	76	13611	7
6381	21	7835	72	13662	13
6382	49	7836	70	14107	23
6384	67	7837	p. 276	14108	68
6393	5	7852	p. 277	14156	p. 277
6400	22	7949	p. 277		
6421	14	7989	75		

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## AUTOGRAPH TEXTS



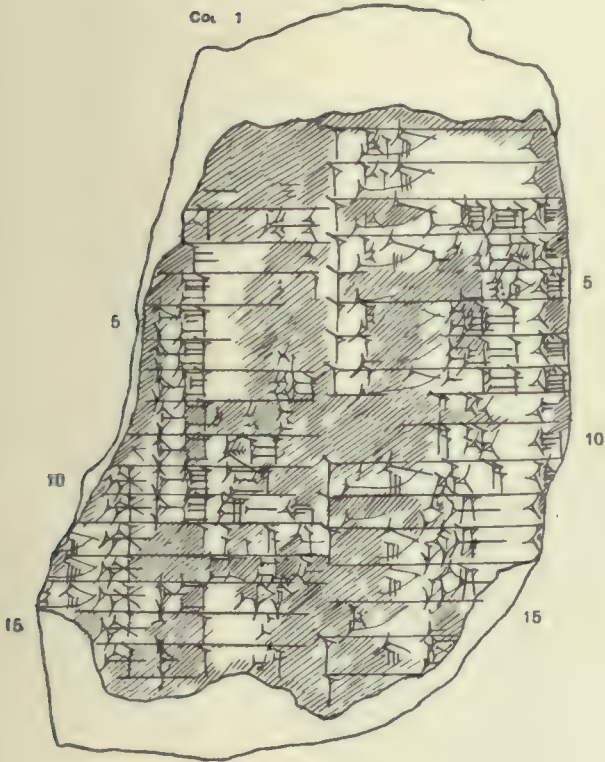
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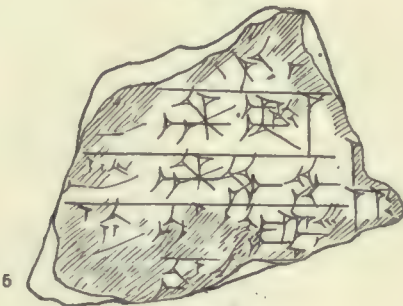
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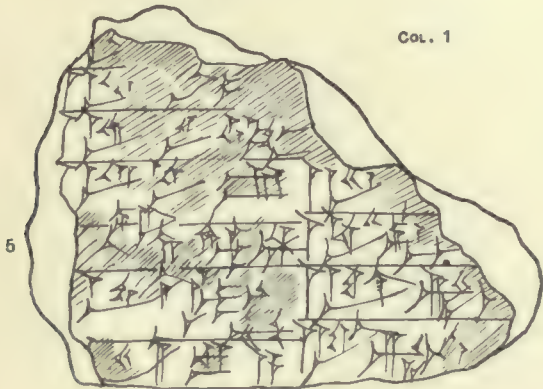


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Col. 2

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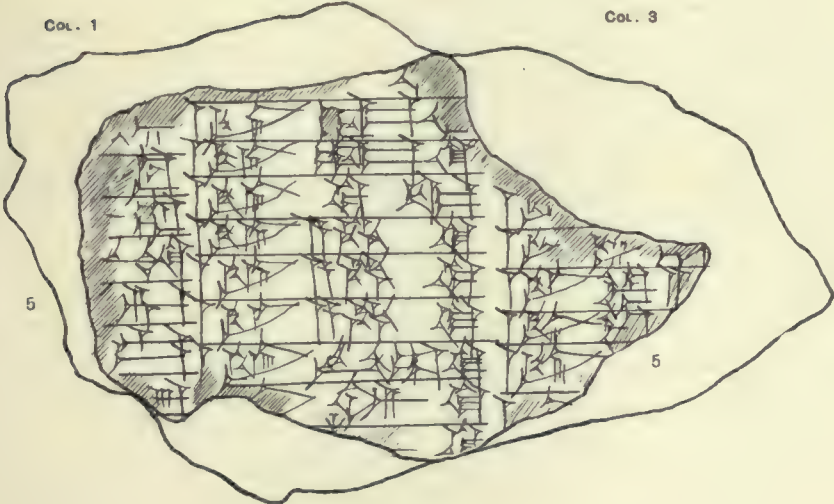
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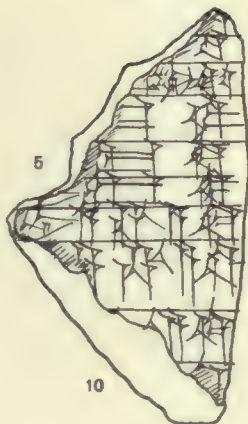


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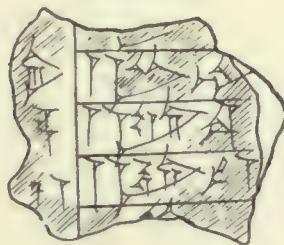
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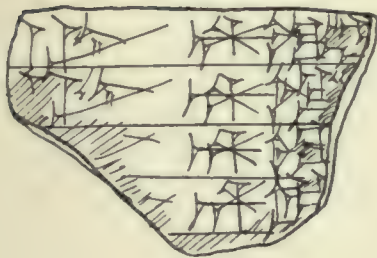
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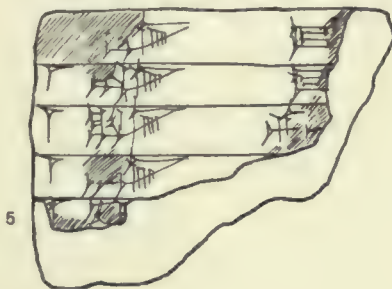
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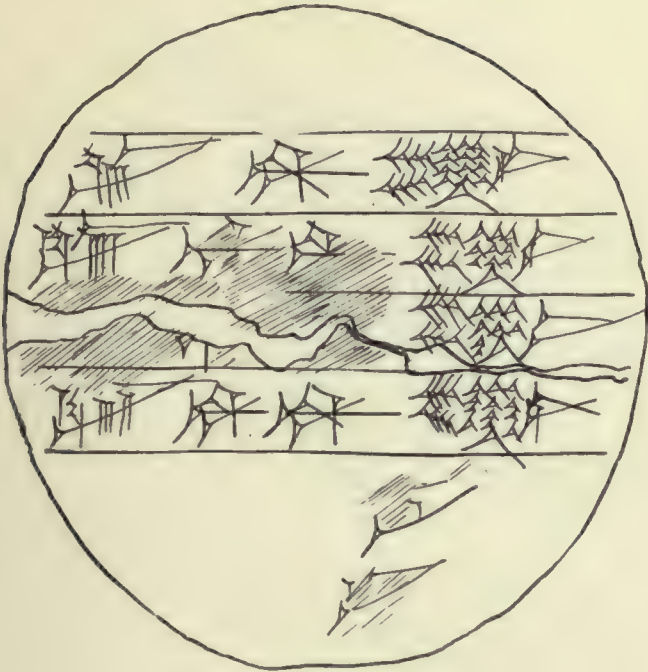
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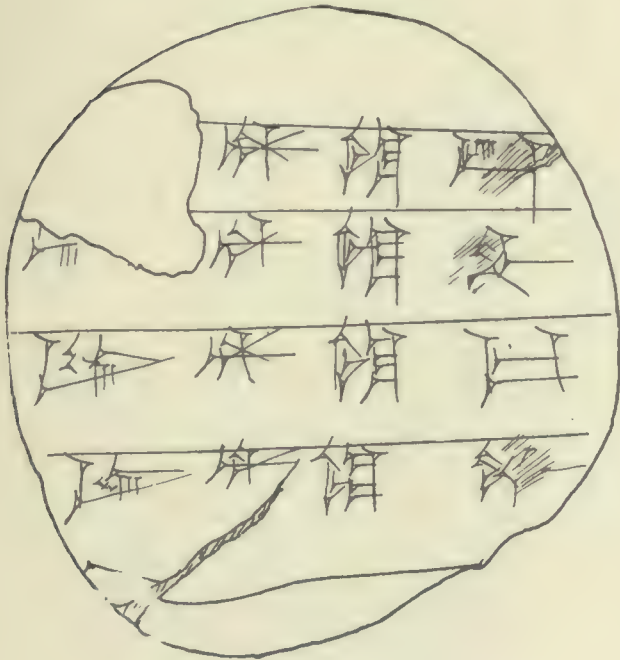




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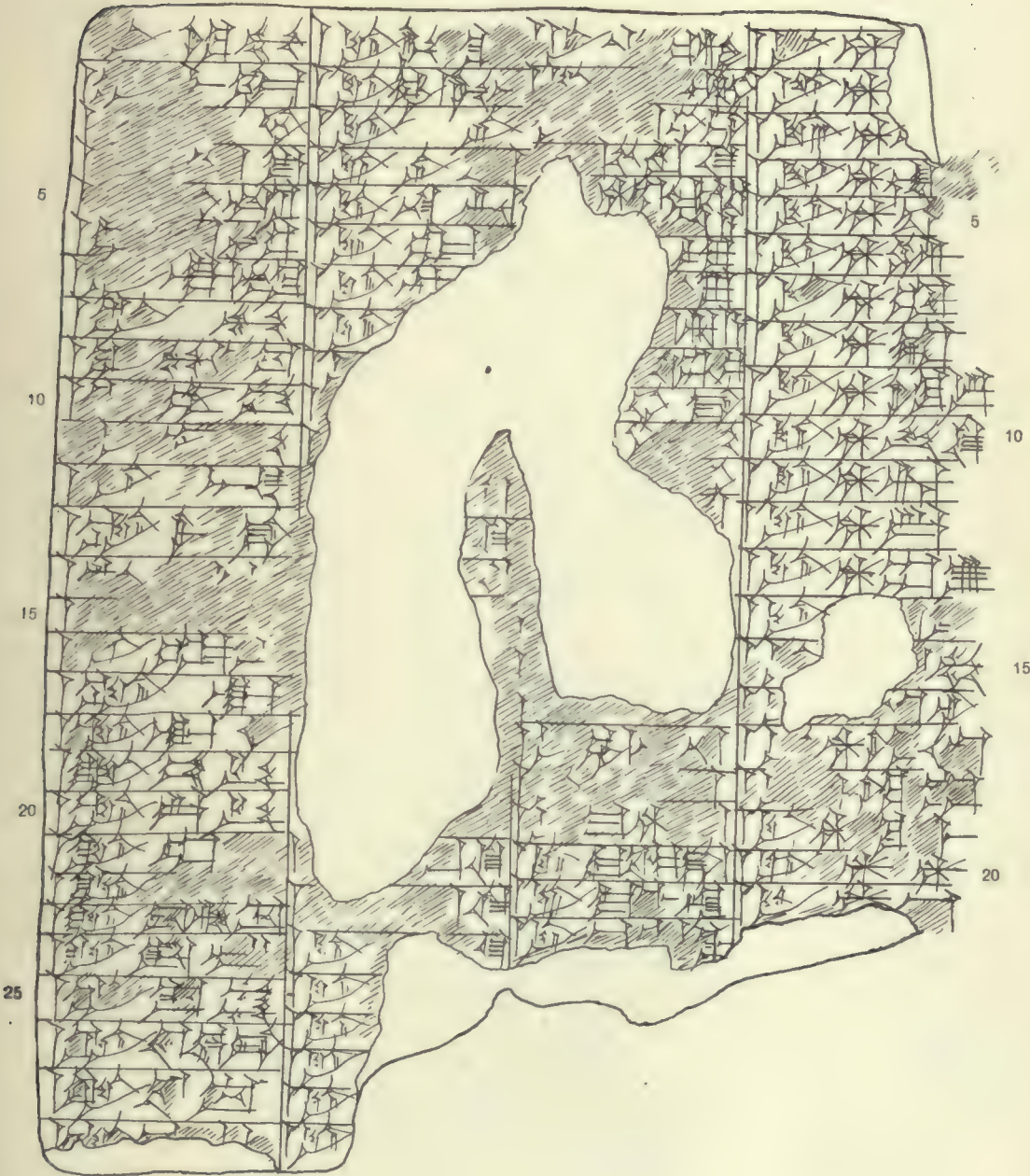
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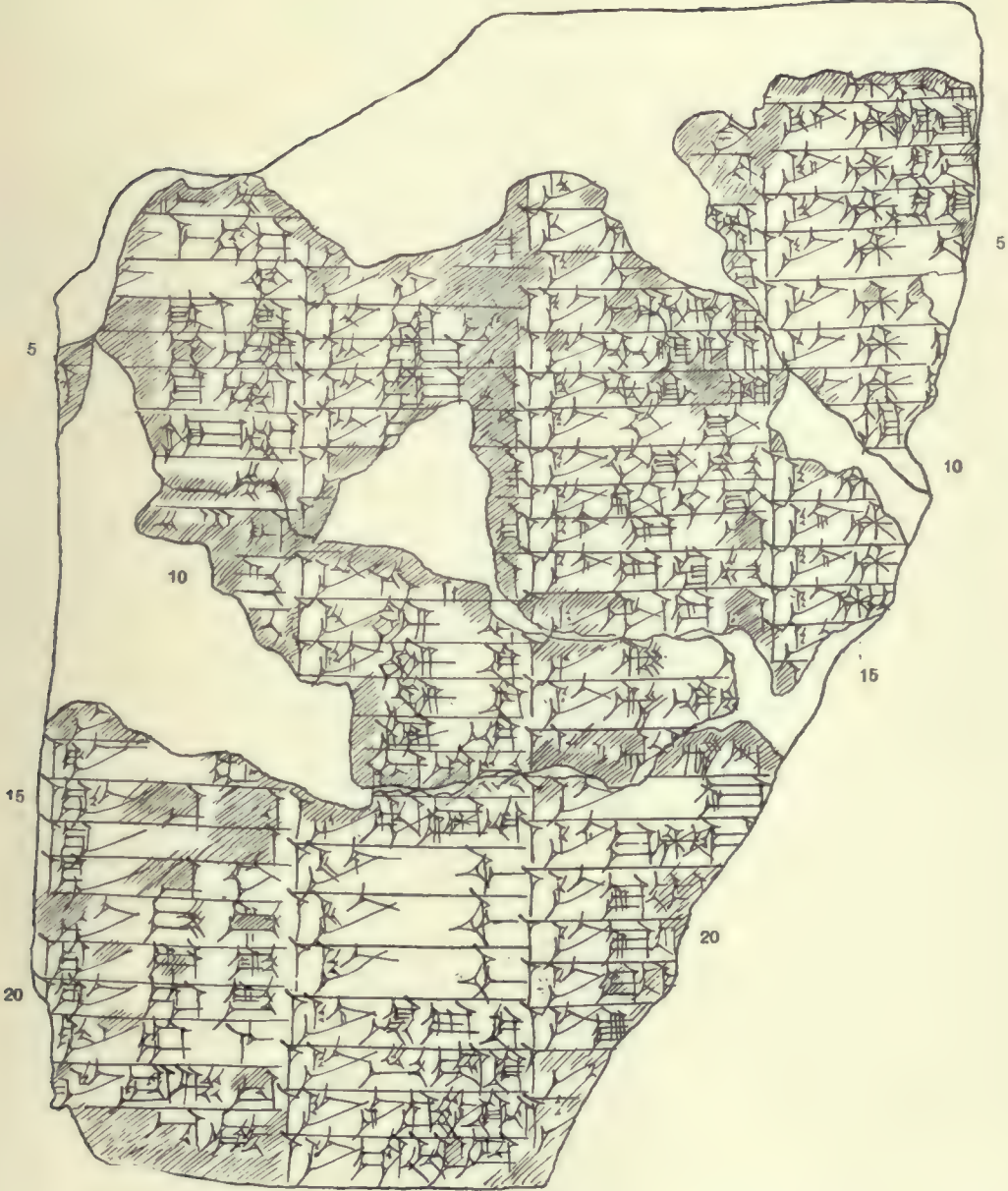
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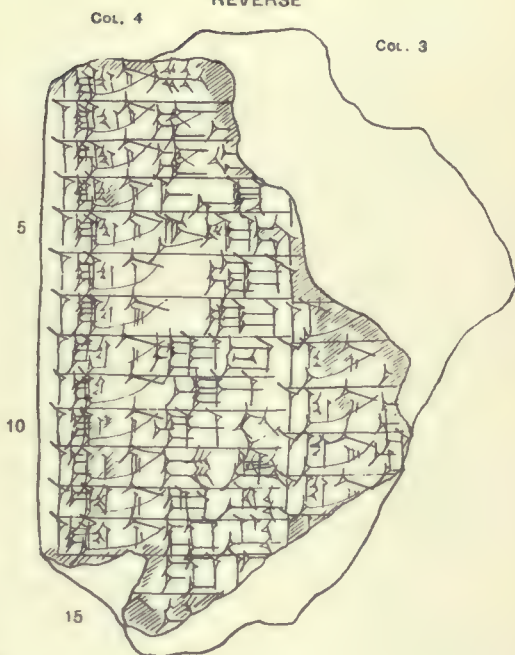


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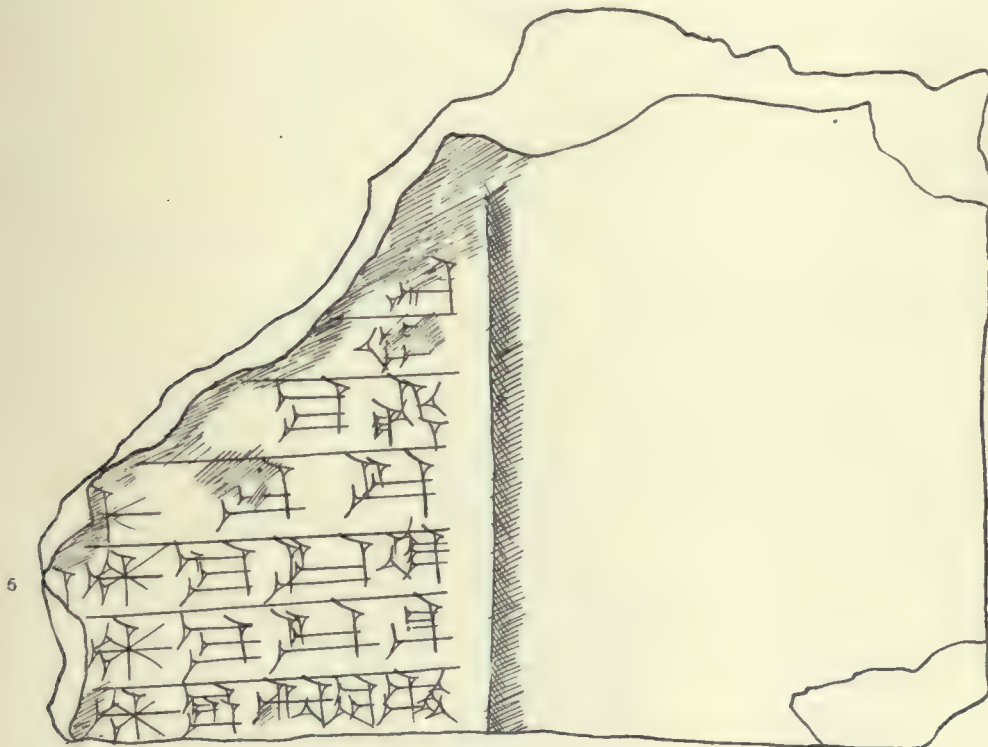


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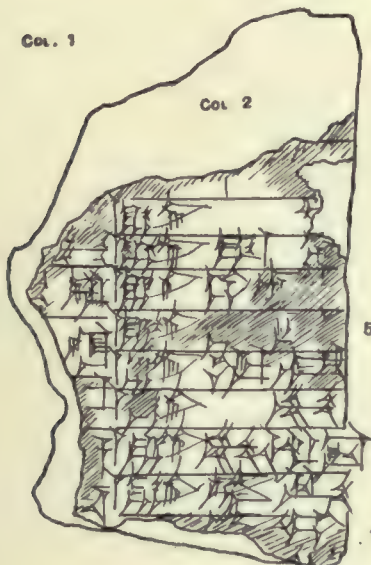
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Col. 4

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Col. 1







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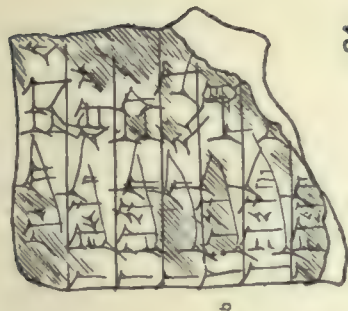


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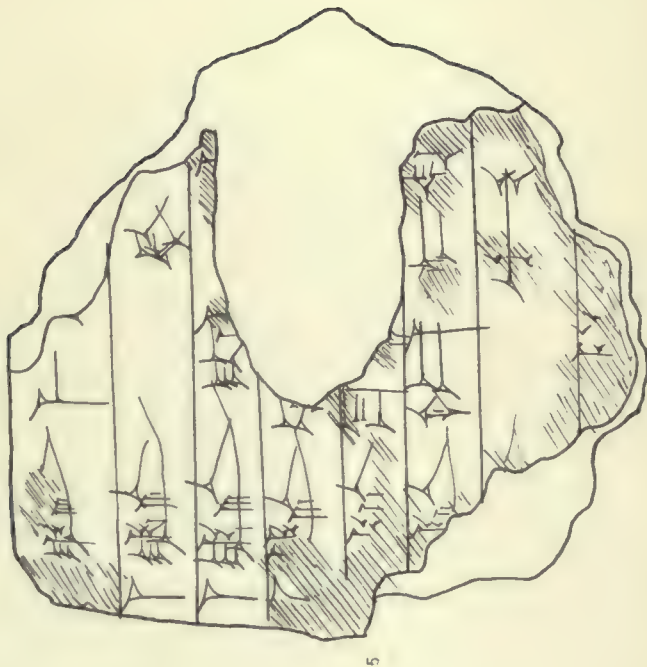
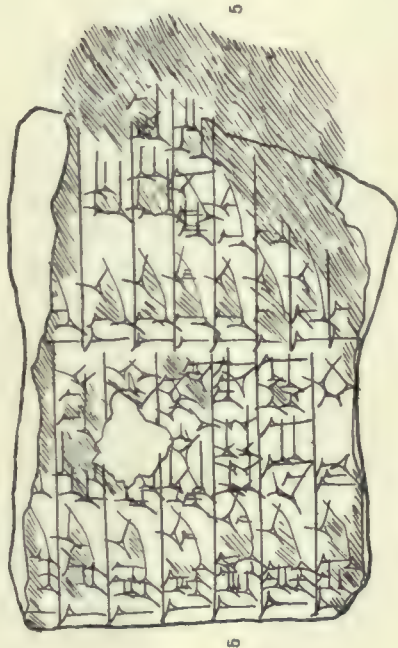
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REVERSE

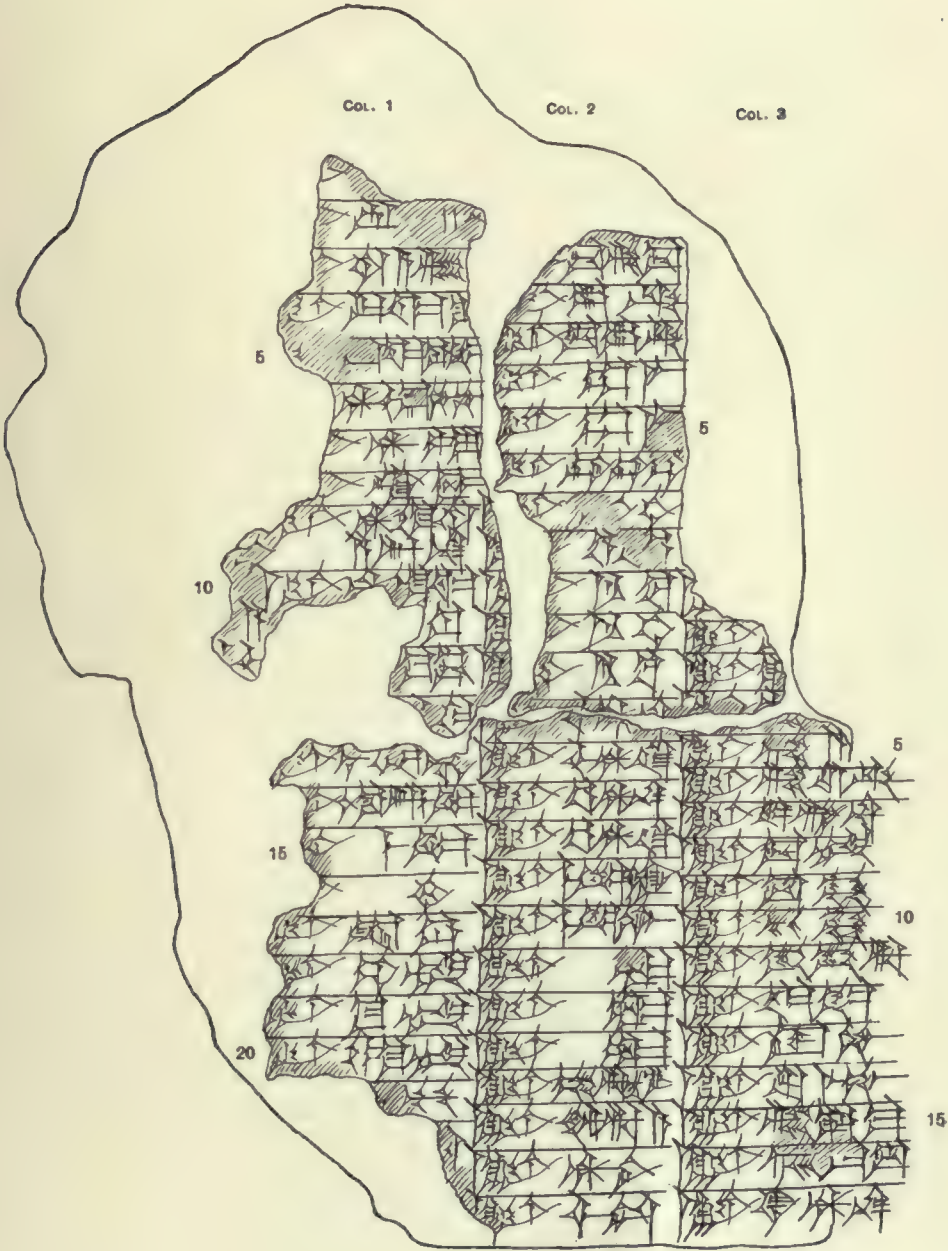
Col. 2

Col. 1





OBVERSE





25  
REVERSE

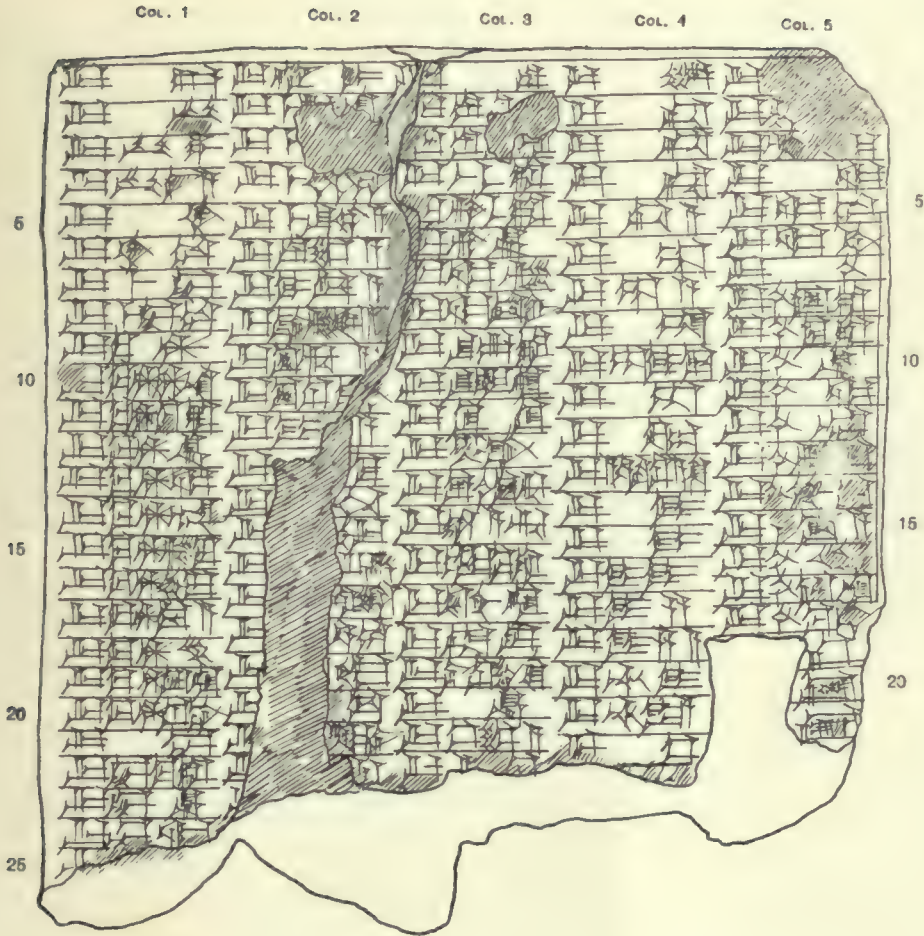






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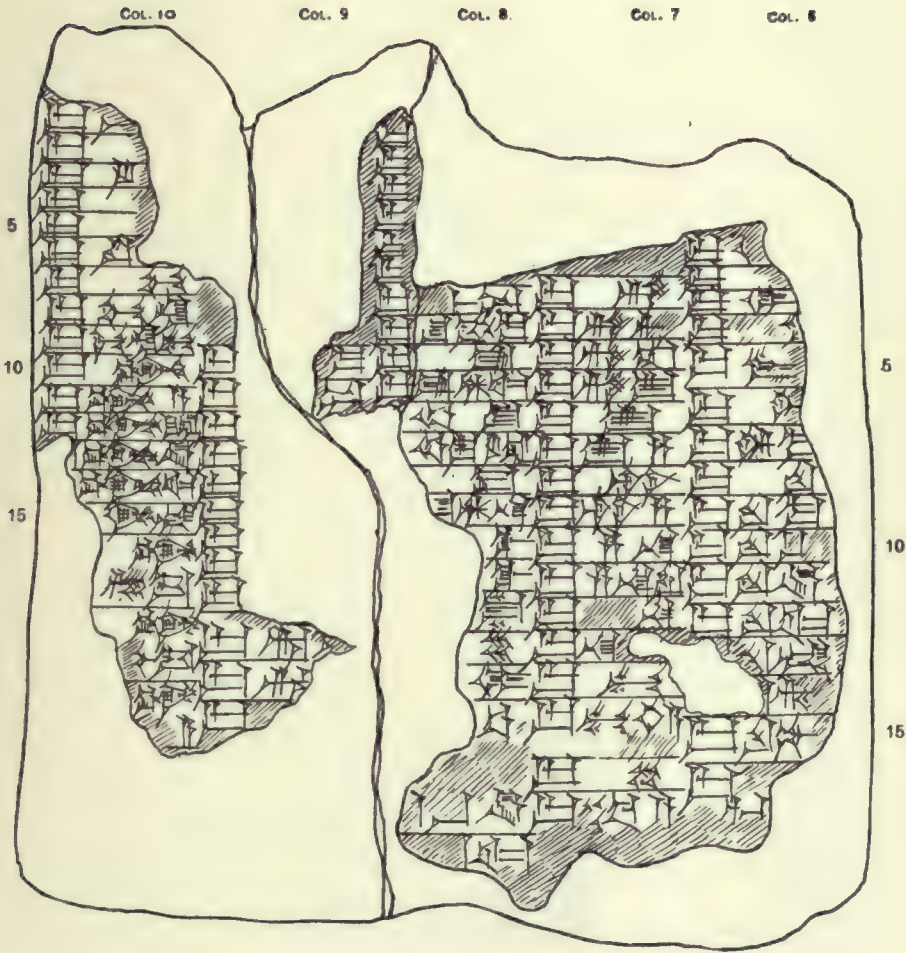
OBVERSE





26

REVERSE

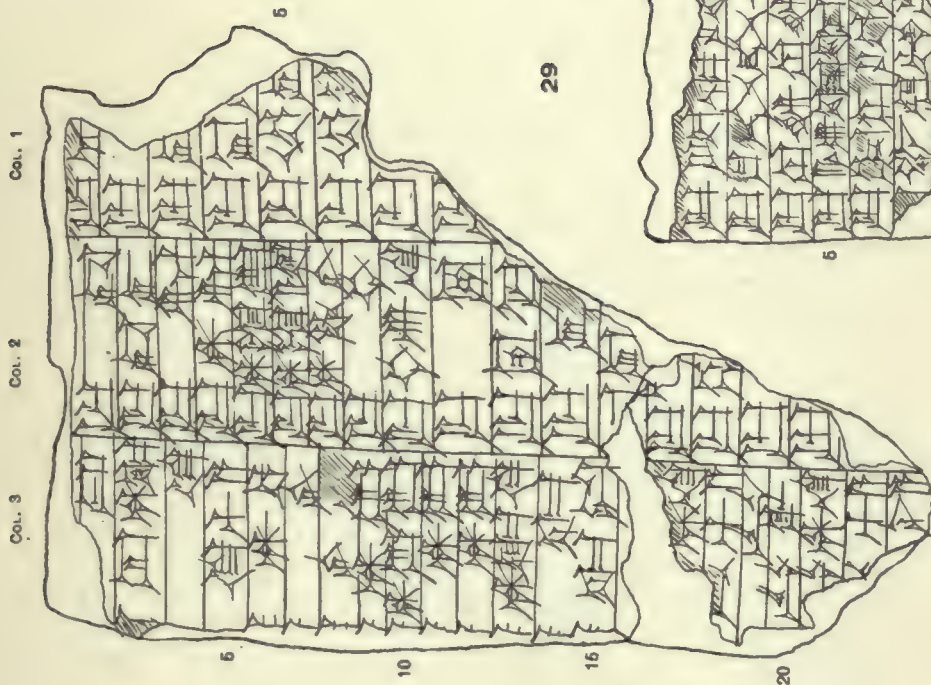






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## REVERSE





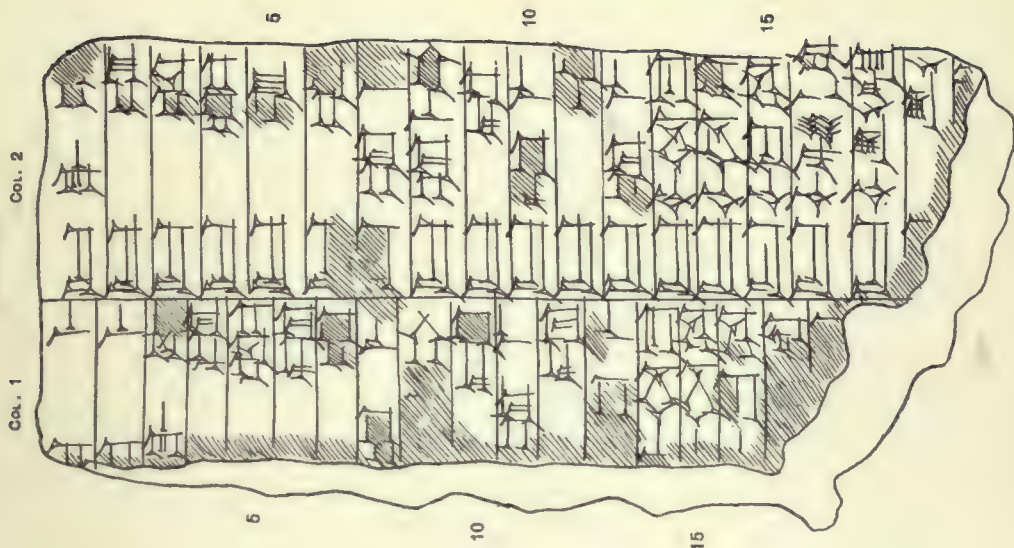
30

INVERSE



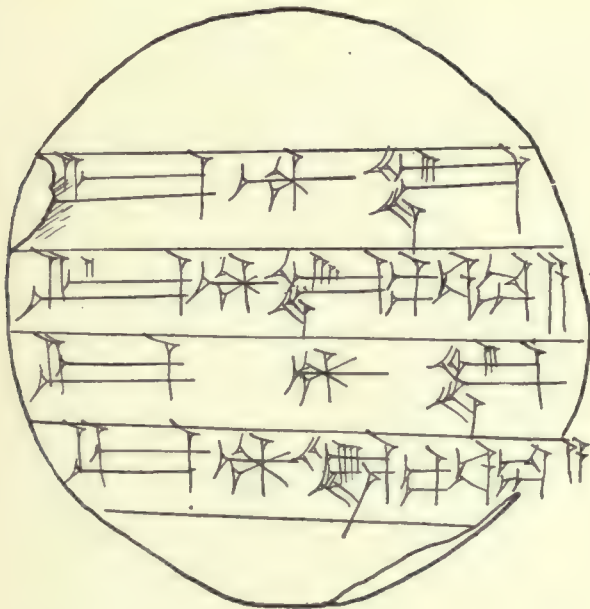
31

REVERSE

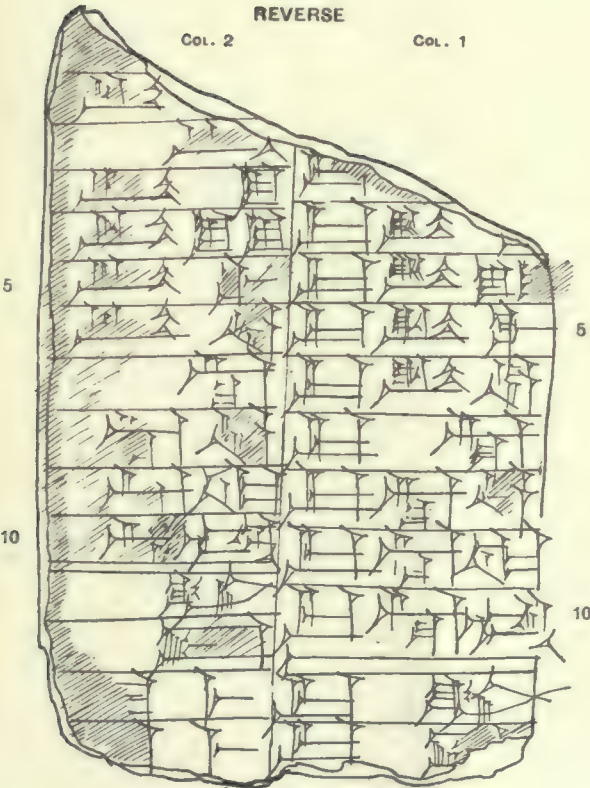




32  
OBVERSE



33  
REVERSE







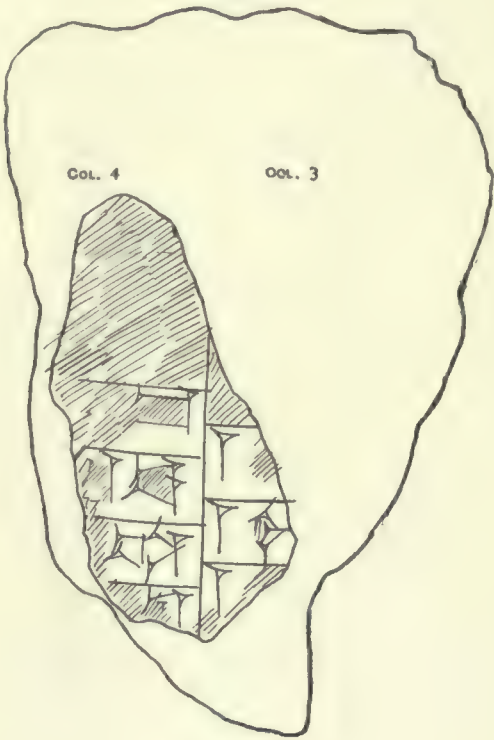
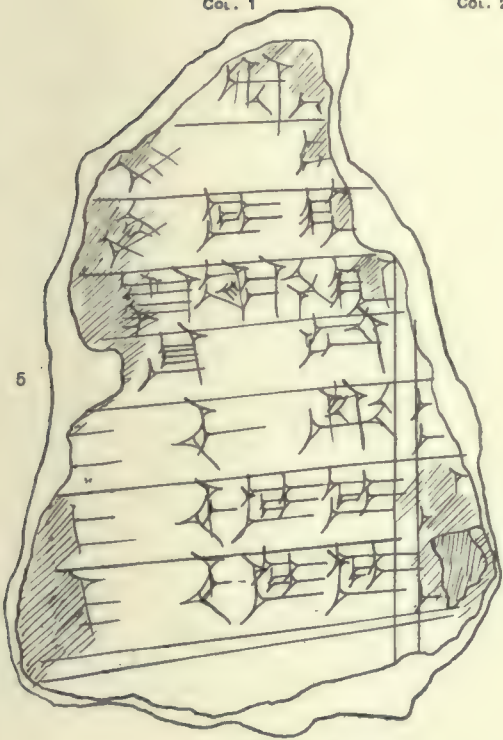
34  
OBVERSE



OBVERSE  
COL. 1

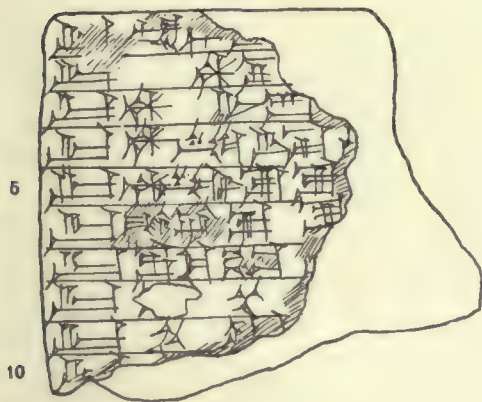
35  
COL. 2

REVERSE

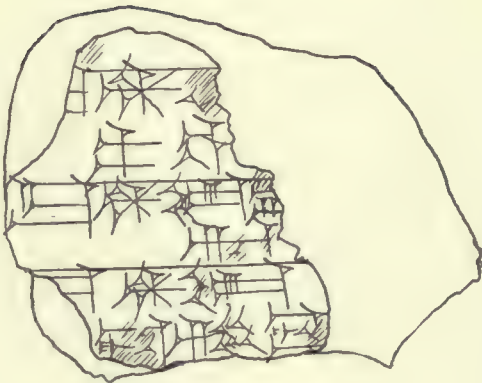




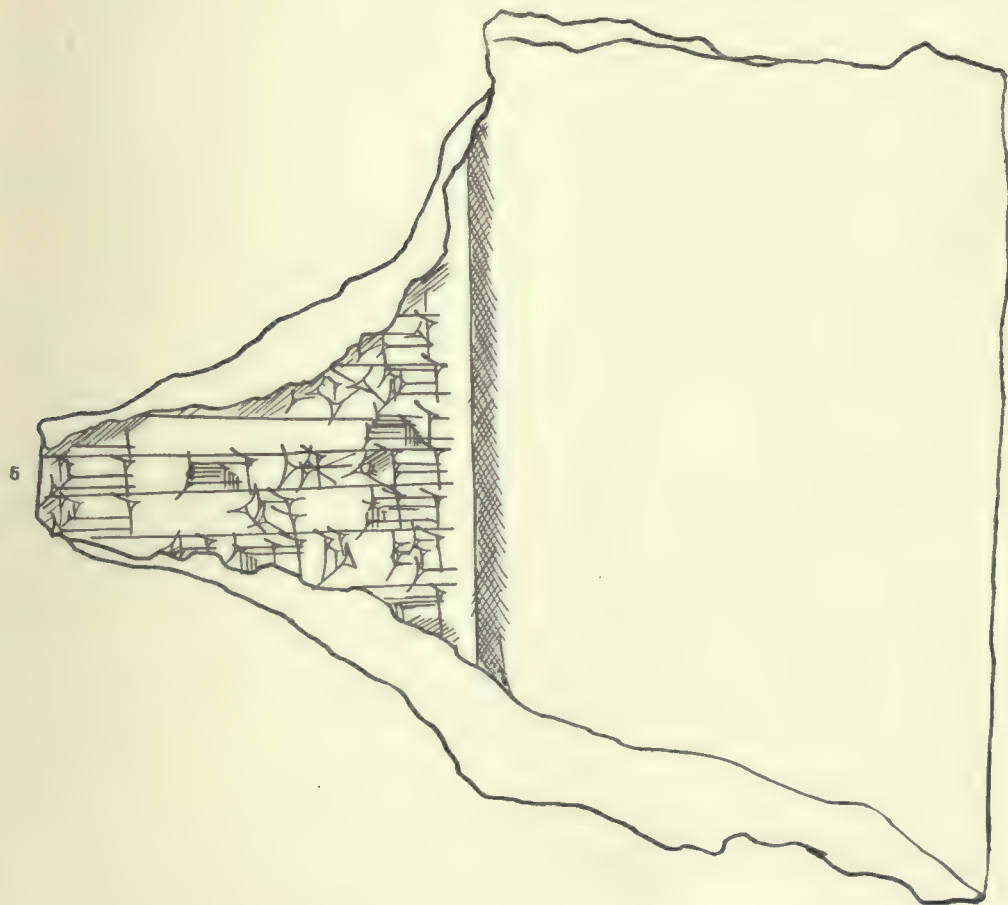
36  
REVERSE



37  
OBSERVE

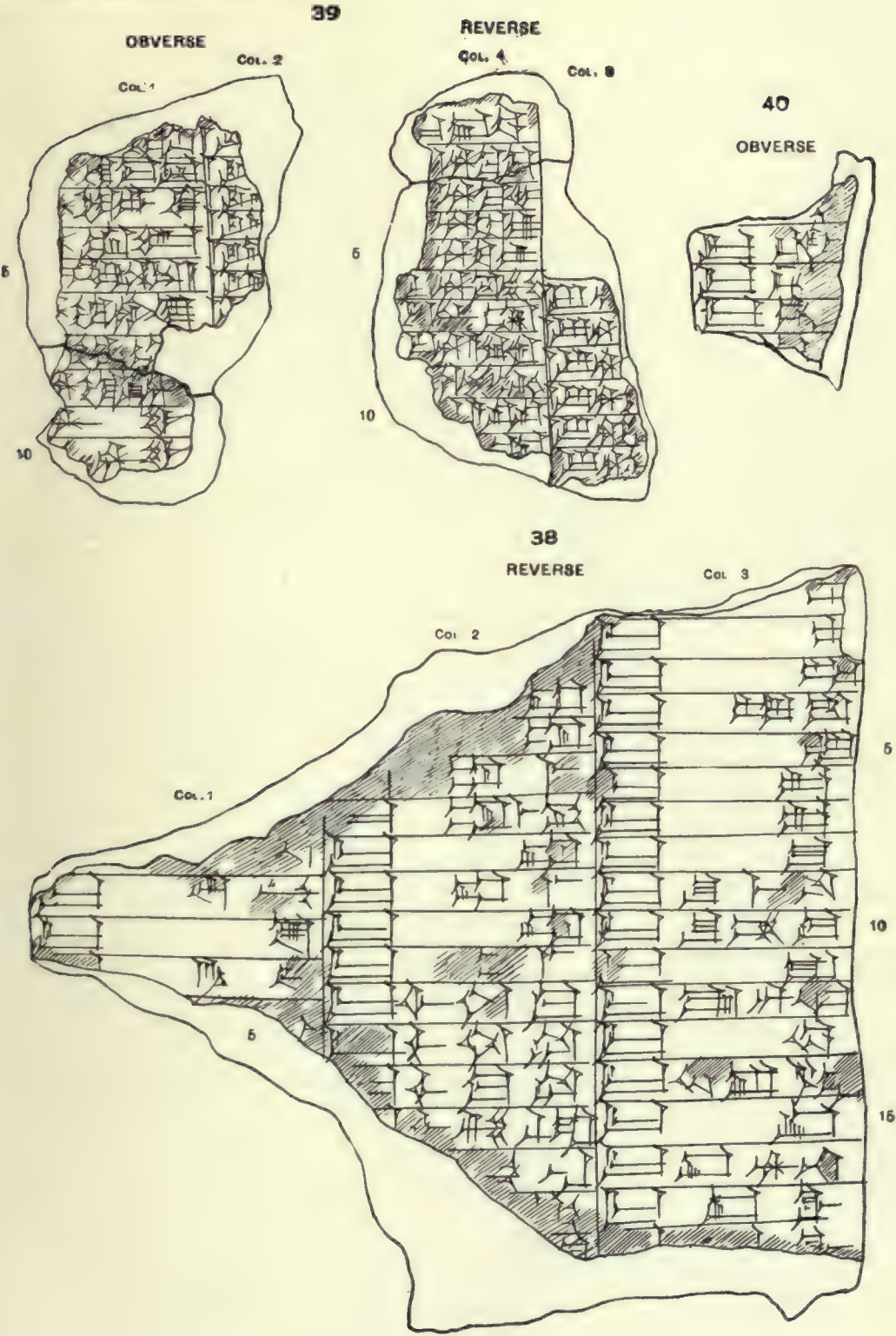


38  
OBSERVE



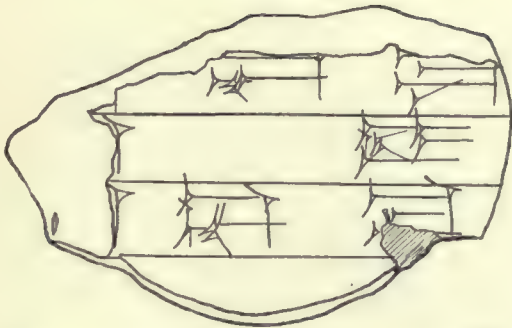








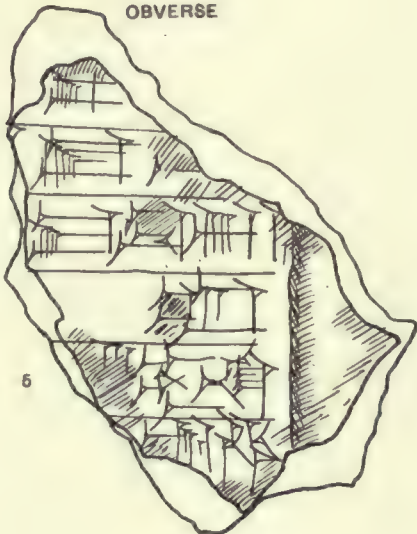
41  
OBVERSE



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OBVERSE



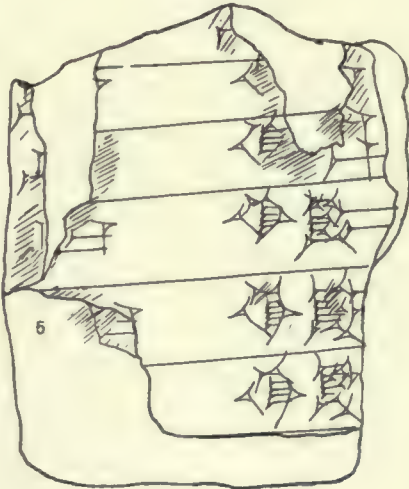
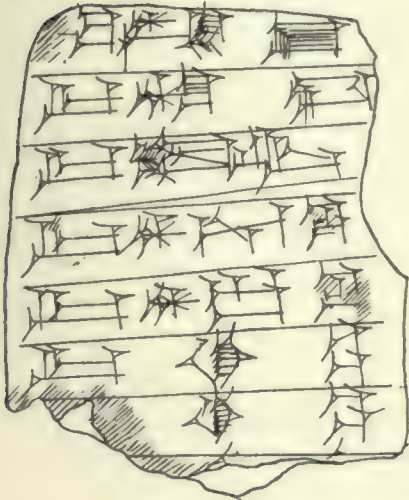
43  
OBVERSE



OBVERSE

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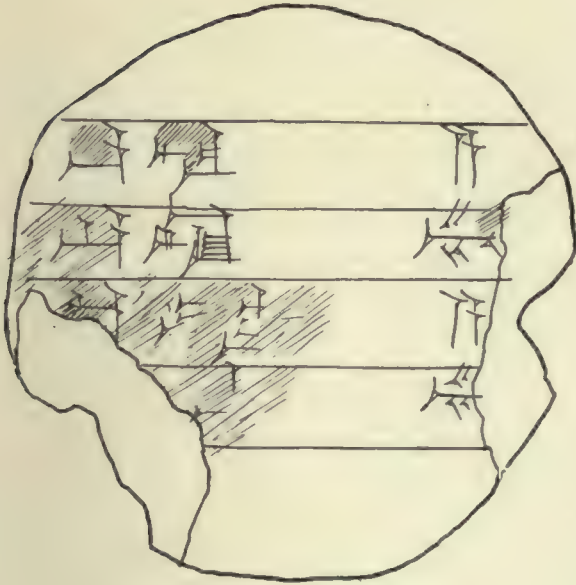
REVERSE



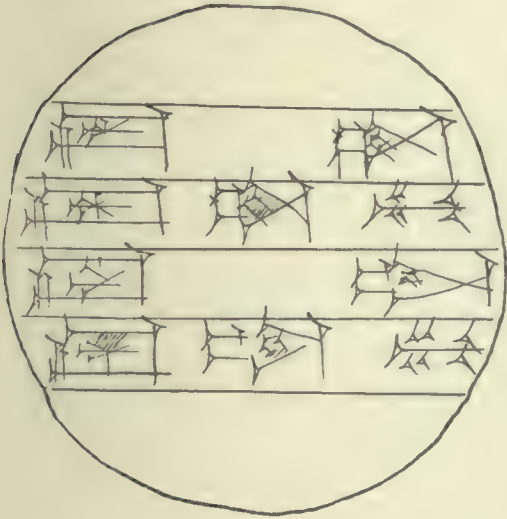


45

OBVERSE

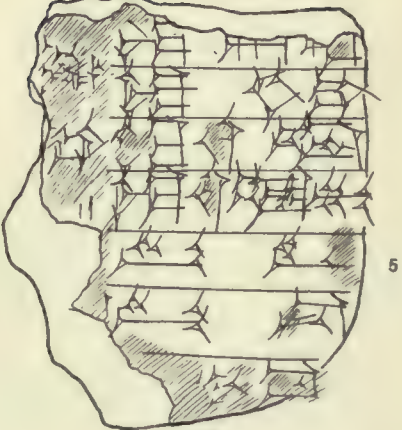


48  
OBVERSE



46  
REVERSE

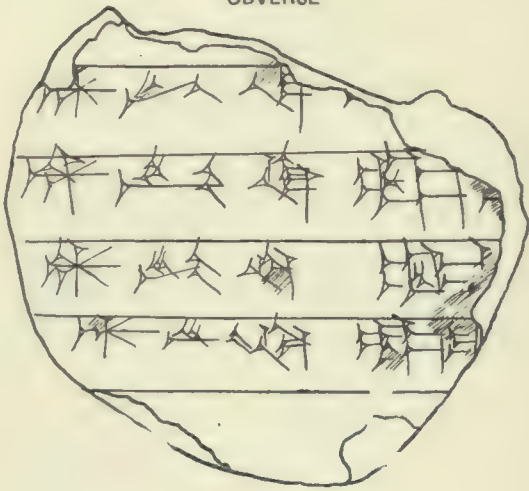
Col. 2 Col. 1



47  
REVERSE  
Col. 1



49  
OBVERSE







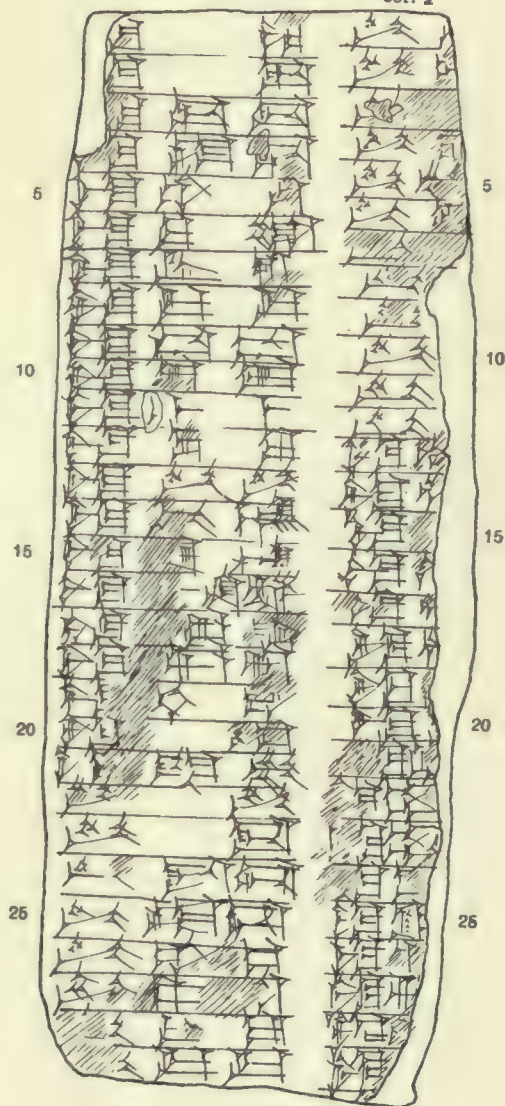
OBVERSE



REVERSE

Col. 1

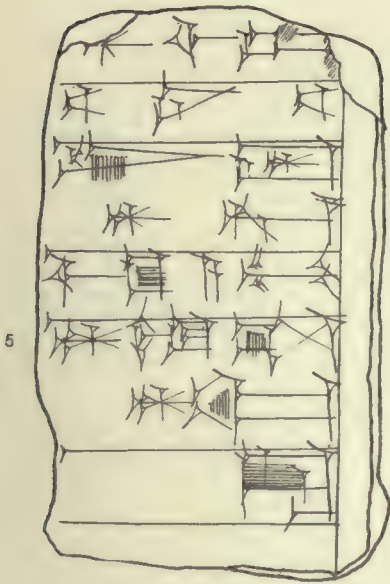
Col. 2



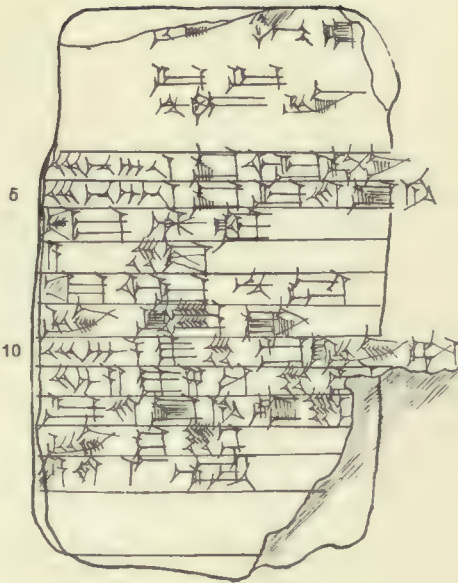


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OBVERSE

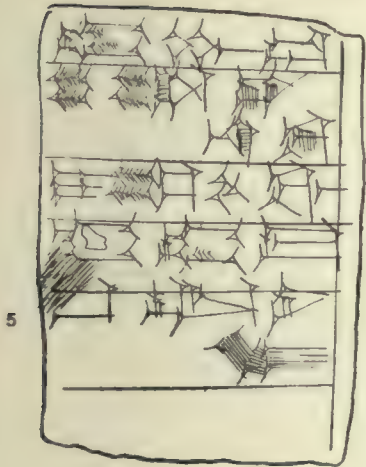


RÉVERSE



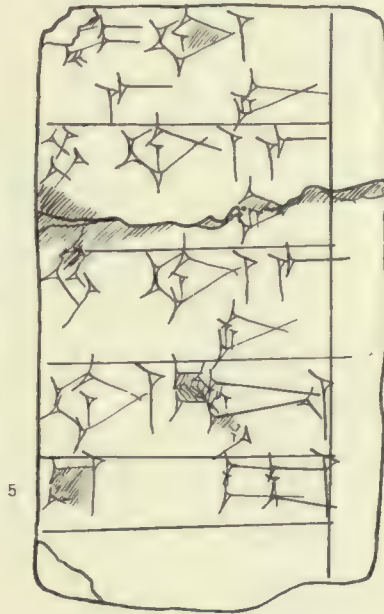
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OBVERSE



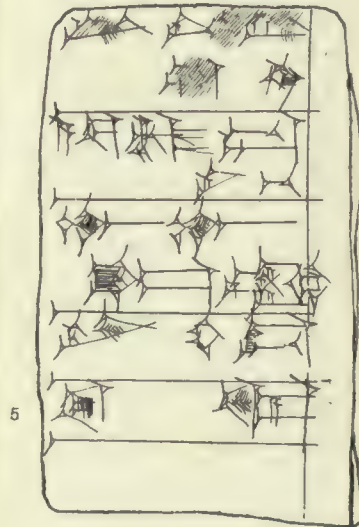
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OBVERSE



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OBVERSE

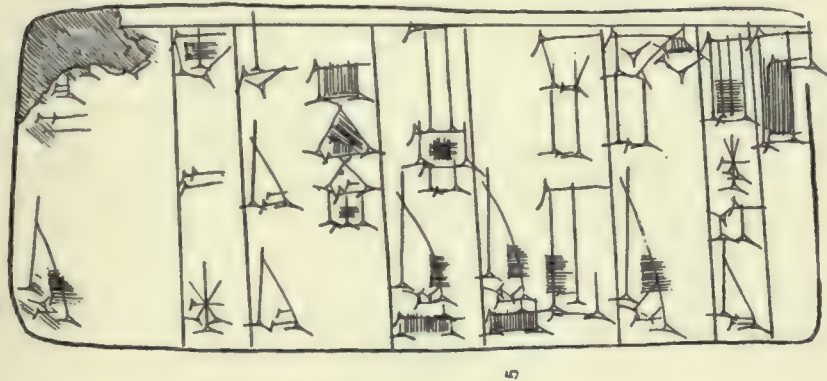






55

OBVERSE



5

56

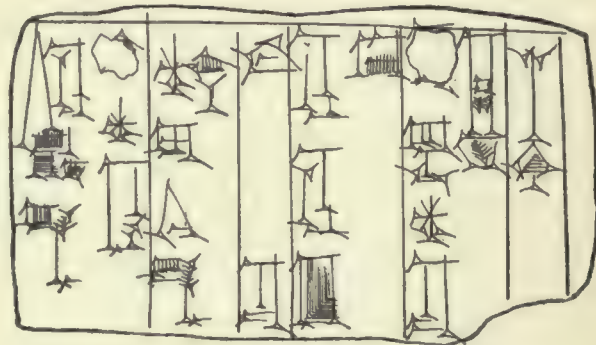
OBVERSE



5

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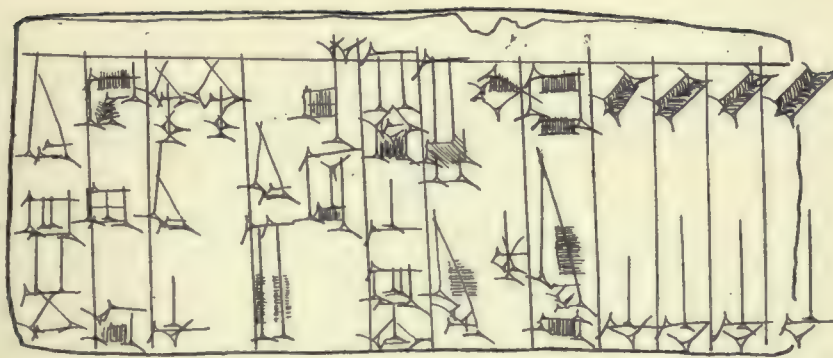
OBVERSE



5

57

OBVERSE



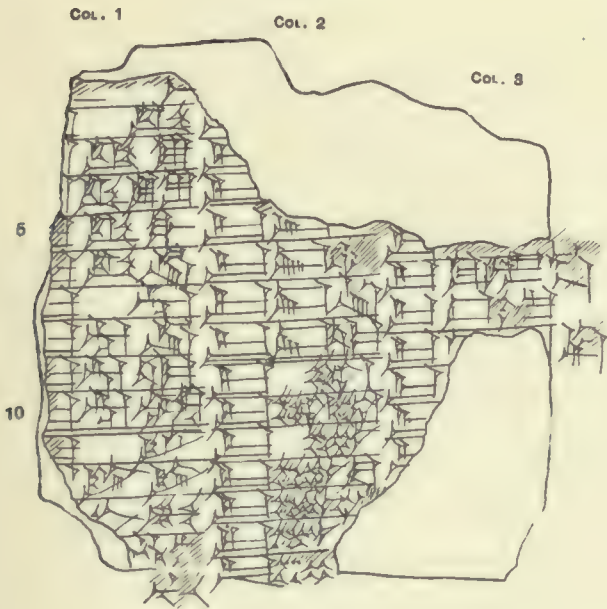
5

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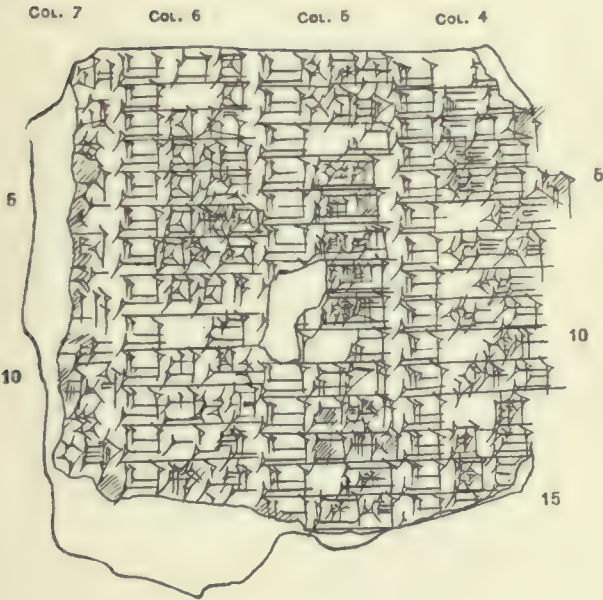


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OBVERSE



REVERSE



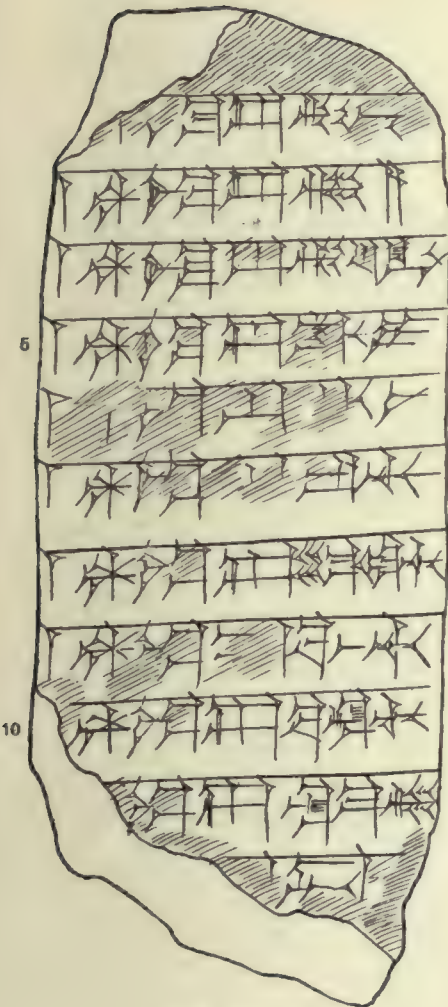


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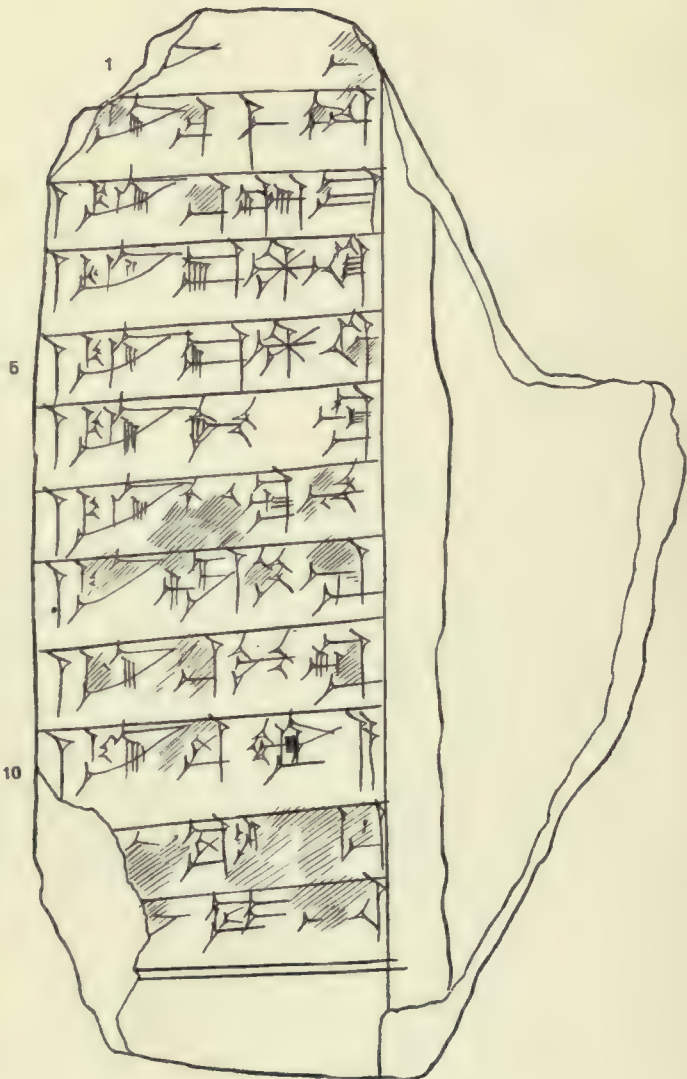
61

ONVERSE

OBVERSE



REVERSE UNINSCRIBED



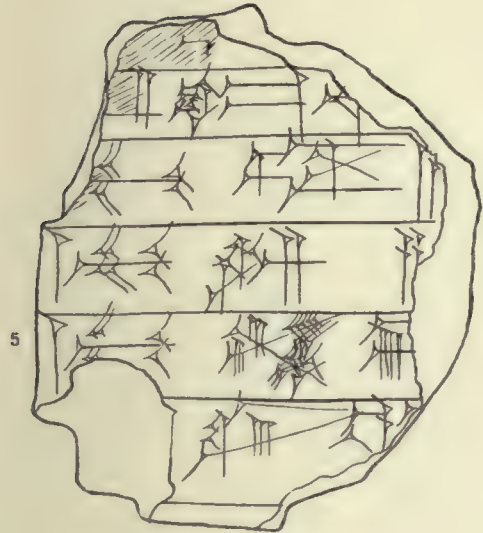
REVERSE UNINSCRIBED





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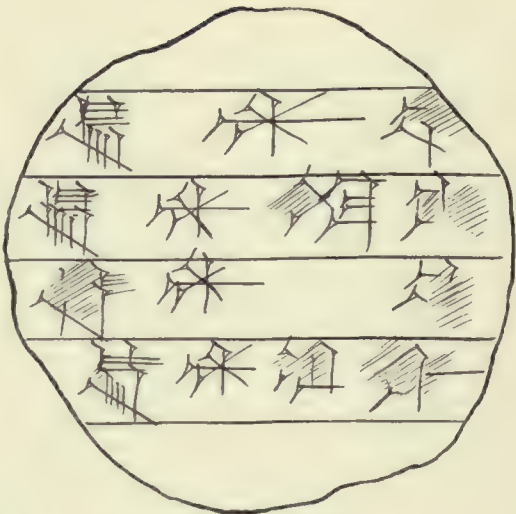
OBVERSE



REVERSE UNINSCRIBED

63

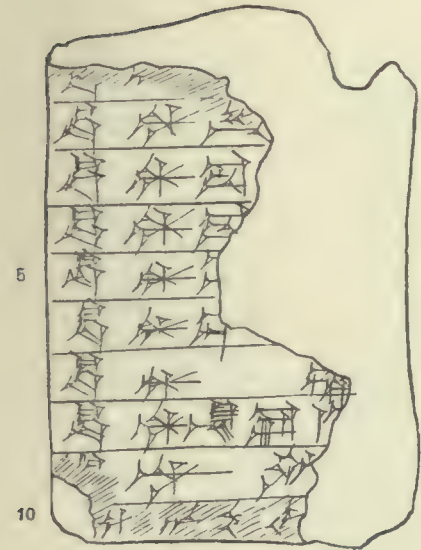
OBVERSE



REVERSE UNINSCRIBED

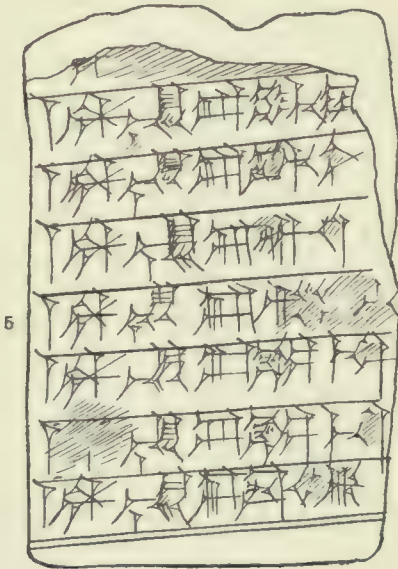
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REVERSE



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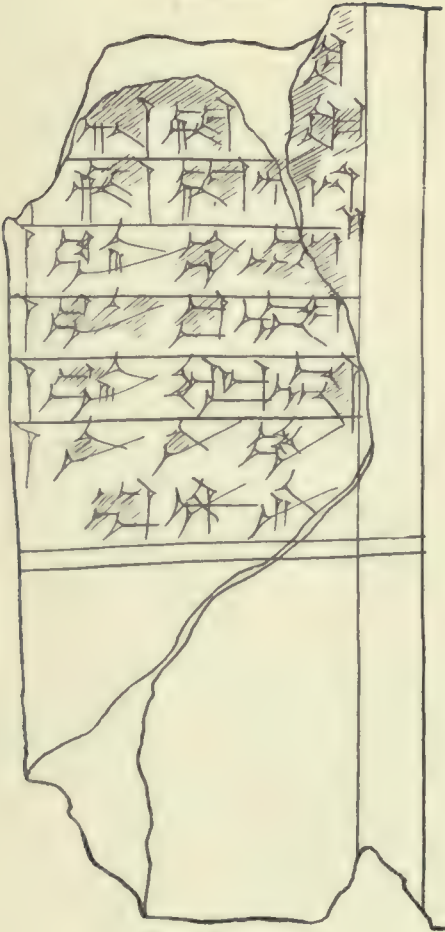
OBVERSE



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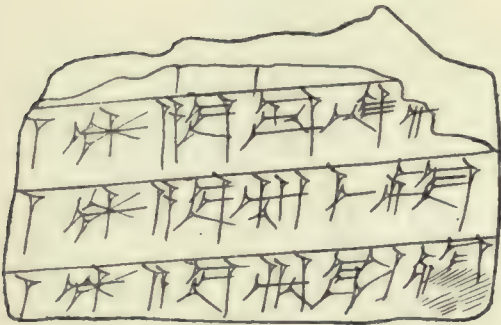


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OBVERSE



REVERSE UNINSCRIBED

67  
REVERSE

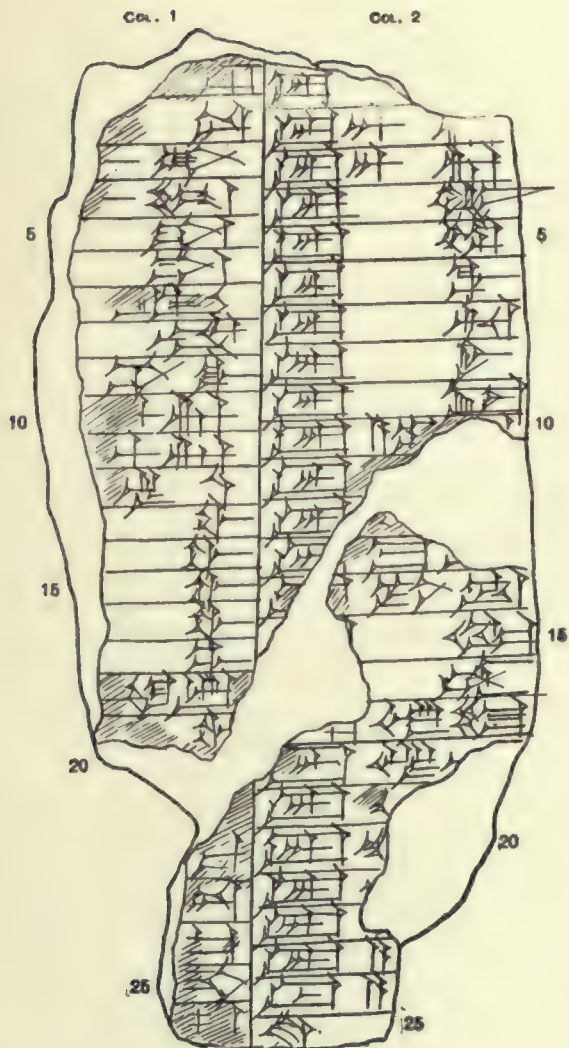






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OBVERSE





69  
OBVERSE



REVERSE

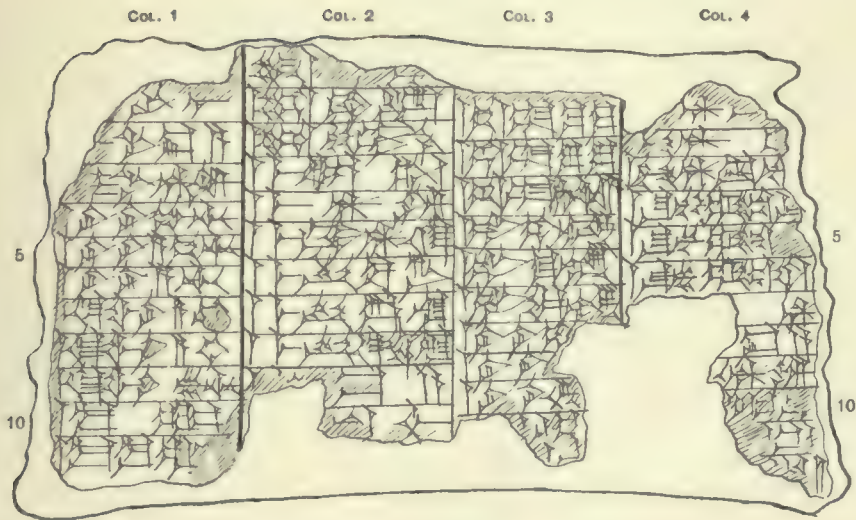




70



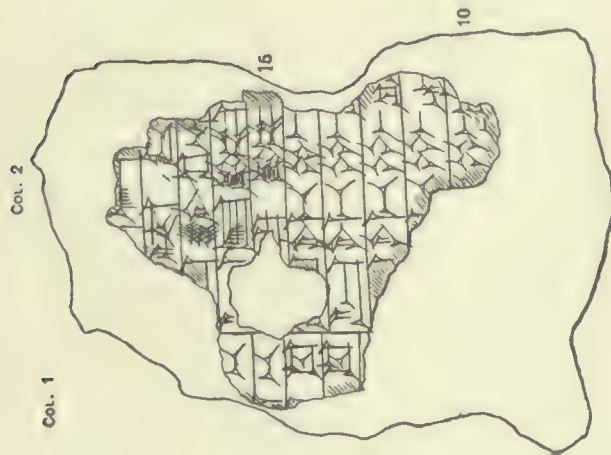
71







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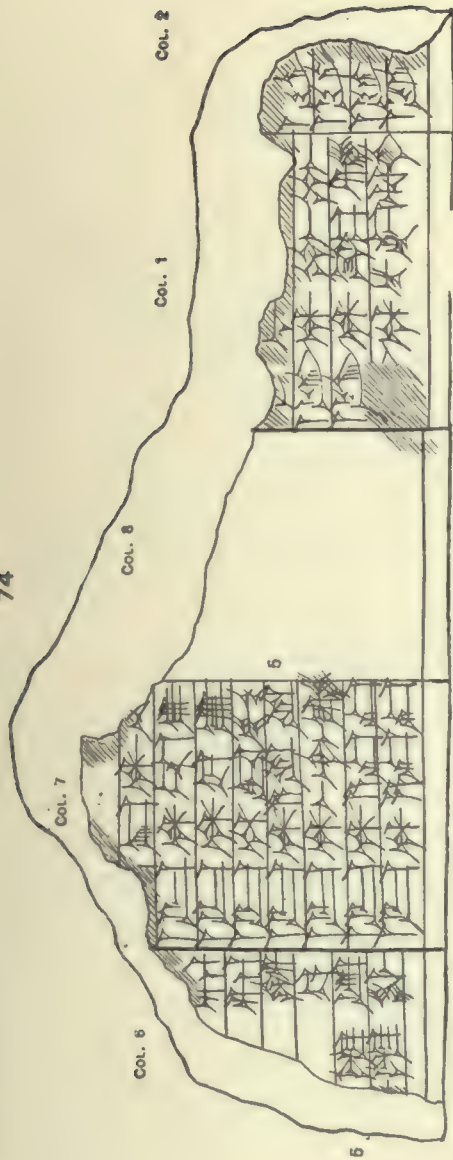


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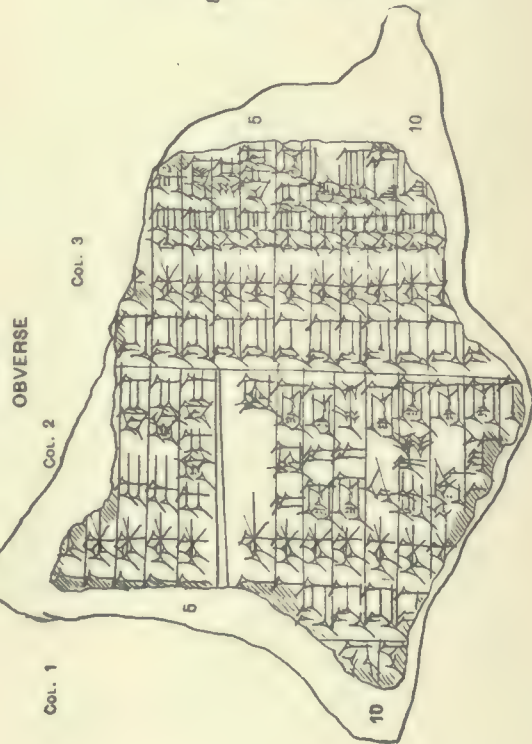




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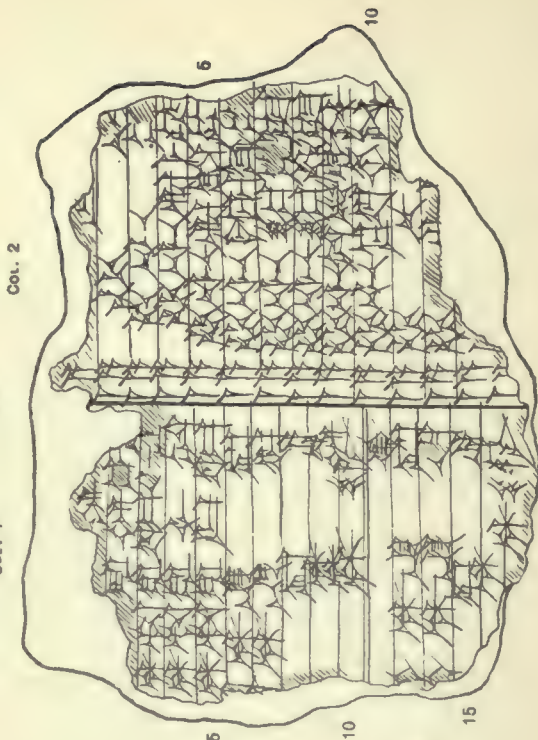


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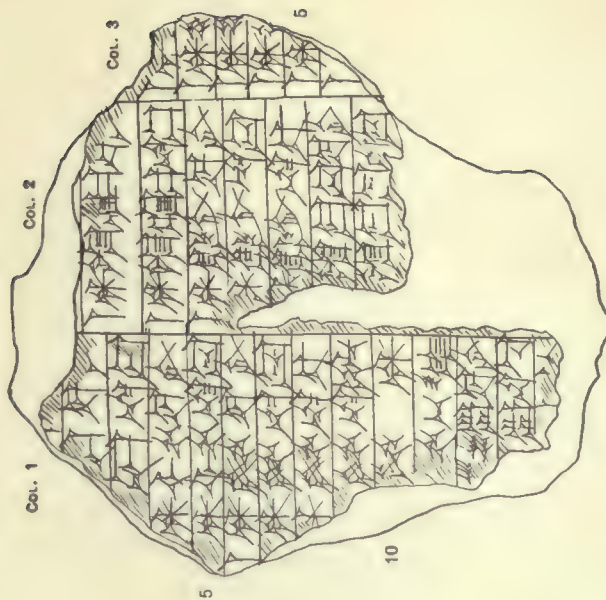
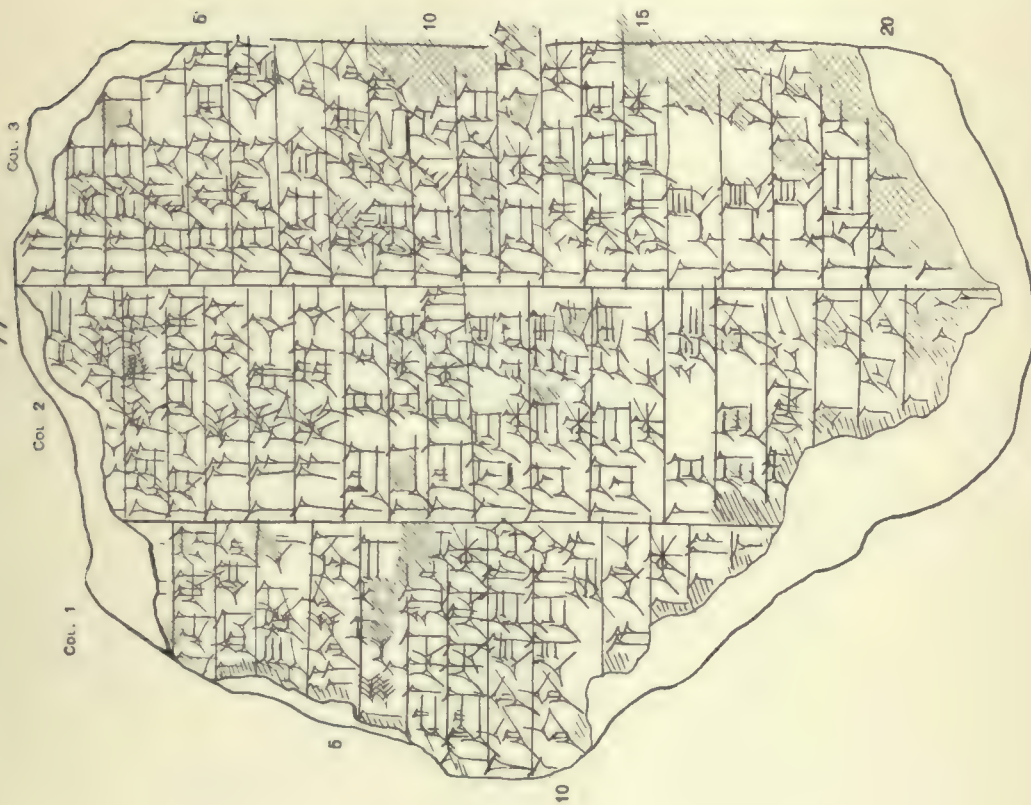






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